The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

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AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, 8½ " " 4 "
" " " HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 4 "

Calendar for February.

24. Second Sunday in Lent. St. Matthias the Apostle.

MARCH.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. GOOD FRIDAY. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

Poetry.

From the Gospel Messenger.

Hymn for Lent.

Thou who for forty days and nights,
O'er-mastered all the might
Of Satan, and the fiercest pangs
Of famished appetite,—
O Saviour, leave us not alone
To wrestle with our sin,
But aid us in these holy hours
Of solemn discipline.

Let not the tempter tempt us Lord,
Beyond our strength to bear,
Though in the desert of our woe
He wildly shrieks "Despair!"
Let not our humble confidence
Be in Thy promise stirred,
Nor clouds of dark distrust spring up
Between us and Thy Word.

Nor let us yet be lifted up,
By him, the "Prince of air,"
To scale presumption's dizzy height,
And left to perish there.
Nor on the temple's pinnacle,
In our self-righteous pride,
Be set for Thee to frown upon,
And demons to deride.

And oh when pleasure, power and pomp,
Around our vision swim,
And through the soft enchanting mist,
He bids us worship Him,
Assist us from the revelling sense,
The sorcerer's spell to break,
And tread the arch-apostate down,
Redeemer, for Thy sake.

Auburn, W. N. Y., Rev. W. CROSWELL.
5th Monday in Lent, 1842.

Selected Matter.

From Mammon-Worship—A Sermon.

Preached in St. Paul's Church, Baltimore, on the Morning of The First Sunday after Epiphany, January 13th, 1850, by William Rollinson Whittingham, Bishop of Maryland.

He feedeth on Ashes.—*Isaiah, xliv.* 10.

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The delusions of fancied health and false enjoyment are inseparable attendants of the hereditary spiritual malady which infects us all. In its origin it was fastened on our nature by the successful malice of the being who is the father of lies; and he is careful to maintain its prevalence by constant recourse, in the case of every child of Adam, to the deception which seduced our father to his ruin. Him he tempted by persuading to the harmless use of God's good gifts, and appealing to the evidence of sense, that the forbidden fruit was good for food, and pleasant to the eyes, and to be desired to make one wise. To us he repeats the same temptation; but availing himself of the advantage gained by the primal sin, with the addition of the delusion, when we are succumbing to his artifice, that still all is going well, and we are in a state of safety, and fulfilling the ends of our creation and reaping the advantages God made us to enjoy. "For this purpose the Son of God was manifested, that He might destroy the works of devil," says the word of God. We are celebrating the feast of the Saviour's Manifestation, of which this day is the octave in the Church's year. We may fitly turn our thoughts to that portion of the purpose of His manifestation which consisted in dethroning the devil, as the god of this world, from the hearts of those who become partakers of the liberty wherewith He came to make His followers free.

It is by holding men in bondage to this present life—by making them servants of their animal and merely intellectual nature only—that Satan exercises that sway in this fair world of God's creation, that entitles him to be designated in the word of truth as "*its god.*" It is by giving men the power to escape the bondage of mortality, by opening their eyes to see the worthier ends of their existence, above and beyond the objects which now surround them and would engross their affections and desires, by calling them to a pursuit of those higher and nobler ends of being, by offering them the pledges and means of securing life in this mortal state, by teaching them to make earthly things subservient to the attainment of heavenly blessings,—that the Son of God destroys the devil's work in man's delusion.

Serving this life, and serving God,—are, truly and really, the distinctions that divide mankind, as candidates for eternal life. Some serve this life, after notions of their own, with very little of its enjoyments, and perhaps even in contented deprivation of much of its possessions. Some serve it, in a miserable slavery to opinion—some to custom—some to circumstance—some to constitution and temperament—some, to false, low, insufficient, superficial views of duty. But they are all serving *this life*, its pursuits, rewards, gains, obligations, principles and aims, and *them only*. To rise above them, and put them down to their true place as mere means and opportunities, and instruments of *serving* God, is the vocation of Christ's freemen. The manhood of the Eternal Son of God was taken on Him, that our nature might be capable of such triumph over the circumstances of its condition; and in Him, we obtain the power to live *in* time, but *for* eternity—to *use* the world and all that is in it, not *serve* it—to "reign as kings," whether rich or poor, whether low or exalted, whether in prosperity or misery, by the exercise of a will set free by the love of God, through faith in Him, to *do His will* in all things, and see His will over all, and in everything find the end of desire and enjoyment only in the accomplishment of that blessed and holy will which is our life.

Thus *faith* in God (as He reveals Himself in Christ) becomes the line that divides the heirs of eternal life from the servants of that which now is, and victims of the delusions of the devil. The one question on which our eternity depends is, whether we *believe in* God, or in *the world* and the being who is using it as his snare to take captive the willing victims of his lies?

If we believe in God, we hear and obey the teaching of His Son—teaching conveyed to us expressly in His doctrine, and most impressively in His life on earth among us.

If we believe in the world, we trust it, lay out our desires and affections on it, are satisfied with it, live for it, worship it.

"What, worship it?" you cry—"who worships the world?"

You do, my brethren, many of you—many now within the sound of my voice. We have heard this morning the Divine description of idol worship: "He saith, Deliver me, for thou art my God:—he feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"* "A deceived heart" is the root and essential condition of idolatry—a heart turned away from God—from His holy will and promises, in some other direction. It matters not what the direction is; that is but the circumstance of the sin; its essence is, in the estrangement of *the heart* from God. The heart set on something else than God, has an idol. Its idol is, it must be, ashes: for God alone is true, and good and beautiful. The creature that is taken in His place is a false invention, a mocking counterfeit: it is a mouthful of ashes to the hungry, bitterness and corrosion to the mouth that is seeking sweetness.

That is taken in the place of God, in which our trust is put, to which our heart says, Deliver me, of which our practice shows, that it is our joy and stay. Vast is the variety of immediate preferences, by which, in subservience to their almost infinitely diversified temperaments of animal and intellectual constitution, men are turned aside to fill their right hand with a lie. But the difference is of degree and direction, not of kind. The self-approved moral man may be filling his hand with as mere delusion as the poor dupe of sensual pleasure; and the greedy gatherer of ill gotten gains be worshipping as base an idol as the wretch who lets his passions loose against society. In their relations to human society, to the concerns of this present life, to their fellow beings while on their passage to the grave, the murderer and the fraudulent bankrupt, the libertine and the niggard, must be looked upon as occuping very distinct positions: but in their relations to the God who made and is to judge them, to the Saviour who redeemed them, they stand on the same level. They have one and all put Him aside. They have bestowed their hearts elsewhere. The murderer serves his passions, the libertine his lusts, the cheat and miser their love of wealth: but they are all alike in bondage. They have forsaken God for another master: for him who uses the flesh and its lusts, the world and its allurements, as his instruments to ensnare his captives, and delude them with the belief that their slavery is freedom, their misery enjoyment.

This bondage to Satan in serving the world, assumes a distinct, positive form, in the dispositions which we form and cherish with regard to *money*, and the use we make of it.

Money is the representative of the wealth and enjoyment of this life. Food, raiment, shelter from the inclemency and changes of the weather, sensual gratifications, cultivation of the intellect, refinement, taste, the luxury of having, and the luxury of giving, the sense of independence and the consciousness of power, influence, respectability, even immunity in crime, are all more or less directly, and more or less completely, but really and undeniably, within the power of *money*. Get money and you get the world and that it can give. Even character—not false character, the flatterer's lie with tongue in cheek, and the needy parasite's loathsome praise, but true character, the result of freedom from temptation, of opportunity and ability to indulge kindly dispositions, of independence of position enabling a man to be honest, truthful and consistent without much trouble—even character is within the magic power of money.

Money, then, is the world, to most of us. It is the outward and visible, the real and tangible *idol* which the invisible god of this world makes his deluded bond-slaves worship. "Get money," he whispers to them, "and you get ease, enjoyment, comfort, respectability, influence, happiness. Have you got it? keep it, for it may easily slip away, and who knows what shall then become of you? Put your trust in money. That will ensure you wherewith to live and to enjoy life. You may want food and friends and opportunity of doing good, if you have no money. Without it, you never can. Get money. Keep it. Hoard it. Let your hearts rejoice as it gathers in your coffers, and swells out your plump bags, and jingles in your purses. With money you are safe: with money you may be useful."

Thus he feedeth you on ashes, and turns aside the deceived heart, to make gold its god, and say to it, deliver me, for in thee do I put my trust!

But from this delusion of the devil CHRIST came to set us free. By precept and example, He contradicted and exposed it. One of the most prominent features of our SAVIOUR's teaching is, warning against dependence upon wealth and worldly possessions; denunciation of them as sinful in the sight of GOD and ruinous to the soul; inculcation, by positive teaching, by His own constant practice, and by direct and specific praises of instances in others, of what we call *sacrifices* of money, goods or opportunities of gain.

A man asked Him, to speak for him to his brother, that he might have his share of their joint inheritance. Surely, a reasonable request! a laudable recognition ef the power and authority of the LORD! a modest wish for its exertion to an honest end! But how was it regarded by Him who measureth out the earth to its inhabitants, and claims His right in the beasts of the forest and the cattle upon a thousand hills, and says that the gold and the silver are His own? He loathed and spurned the office of a judge or divider of worldly goods: and seizing the opportunity He turned to His disciples, to wean them from the idolatry in which He had been asked to become an accomplice, "and He said unto them, *Beware of covetousness.*" Why? because it is unlawful desire of another's? No! but in itself, as the desire of lawful, honest gain, of possession polluted by no contamination in its acquisition. "Beware of covetousness; *for a man's life consisteth not in the things which he possesseth.*" And He went on to speak a parable unto them, of the rich fool who tilled his grounds honestly, and filled his barns thriftily, and pleased himself in the snug thought of his comfortable independence, till the voice came—an appoplexy, perhaps, or a palsy of the heart—and required his soul, and in terrible irony asked him, whose the things should which he had provided? Is there no Nathan here, to go round this congregation and say to each whom it concerns, Thou art the man? Yes: GOD's angel will. His Spirit does. O my brother, stop not the ear to its still, small voice! it may save thee an eternity of unavailing sorrows!

But was that the only solemn warning on this subject, given us by the SON OF GOD? If it were, it were enough—enough to tingle in the ears of those who have wealth, and to chill the hearts of those who know how they are longing and striving for it. But you know how far, how very far that lesson, plain and unmistakeable as it is, is from being our SAVIOUR's only admonition to beware of him who is feeding us on ashes! Who has not read, and wondered at the beauty, and still more marvelled at the force, (little as we may have regarded and obeyed it) of the sermon about serving GOD and Mammon? The two masters are brought plainly out. Their two services are distinguished and contrasted. There is such a thing as a devil-worship—for the devil is the opponent, the antagonist, the enemy of GOD's love to man. And that worship of the devil consists in serving Mammon. Who does not expect to hear next of some vile, or dread abomination? But that which our LORD contrasts with the service of GOD, as *darkness* with the *light*, is *taking thought*—bestowing anxious care—giving ourselves anxiety, of desire, or forecast, or apprehension,—*for our life*, about food or raiment. Dependence for that upon any thing beneath GOD's care and foresight, and wisely providing love, is declared to be choosing another master—hating Him in whom we live and move and have our being, in comparison of the things by which that being is sustained, and in which it is enjoyed. When GOD comes among us, and teaches us how to use His gifts, He denounces as Mammon's service—He specifies,—not the madness of the brain-sick hoarder, who is accumulating thousands upon tens of thousands in yearly narrowed outlays from yearly swelling incomes; but the mere anxiety of one *who seeks but for food and raiment.* To say to these, Deliver me; to fix the heart's desires and cares on these; to trust for them to cares, or toils, or money and money's worth; is to bestow on them what GOD reserves unto Himself—to make them deceivers of the heart, to feed on the bitterness of their ashes, and to bow down, in them, to the god of this world's worship.

It was in exact accordance with this teaching, that when He saw a certain poor widow cast in, of her penury, all the living that she had, unto the offerings of GOD, He called the attention of his disciples to her deed, and pointed that out to their admiration, as more, in His sight, than the rich were doing while they cast in large gifts of their abundance. Would he have so distinguished it, but to praise it. Would He have praised it, if not in itself the proper course? That widow believed in GOD, and believed not in the world. She trusted GOD for supply of her deep poverty; and she trusted not in uncertain riches. Her works displayed her faith: and our faith, my brethren, shows itself in the convulsive grasp with which we clutch the money, be it much or little, that the father of lies is persuading us to make our god.

In another way the faith of an earnest and honest heart, in choosing between GOD and Mammon, displayed itself in the use of the "very costly" ointment, made by Mary at the feast in Bethany. That deed received the very peculiar mark of approbation, in which it stands alone, to have our SAVIOUR's own assurance that it should form an inseperable portion of His history; be told, and wondered at, and copied by the few who have the spiritual understanding to receive the lesson, and strength of faith to use it, wherever the gospel shall be preached through all the earth and throughout all time: and that just because of what the world would call its *recklessness*, what Judas, (the traitor, in whose heart Satan entered, first to make him covetous, then a thief, and then a betrayer and murderer of the LORD of glory) *did* call its prodigal unthriftiness. Mary *believed* in Him on whose head she poured the ointment. Her heart rested in him. She cared for nothing, longed for nothing but His glory. She saw blessedness in advancing that, even by so small a thing as the lavishing on His use a costly ointment. Faith like hers can see no other use in riches, desire no other gratification from their possession, than their employment in the service of the LORD, in whose blood it sees its ransom, in whose glory it finds its exceeding great reward.

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* Isaiah xliv. 17, 20. First Lesson. First Sunday after Epiphany.

Communications.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XVIII.—CATHOLICITY.

I FIND that I have touched a chord endless in its vibrations—have uttered a word boundless in its meaning—have hinted a truth, bright, beautiful, holy—a truth that no man, cramped and hemmed in by an *ism*, hath seen or can see—a truth untrammelled by space or place—unlimited by duration or time—unaffected by chance or change—its presence, everywhere—its existence, always—its empire, all things, whether they be things in heaven or things in earth—itself the image of the universal Father; so that the moment we see it, and ask whose image and superscription hath it, it answers by its very existence—God's. But the Catholic idea—for this it is to which we have now come—would charm me too far away, and detain the reader too long, from the course of this narrative. I therefore resist the temptation, protesting however, as we advance, that my conversion has been less properly a conversion to Episcopacy than to Catholicity; certainly not to Episcopacy as sometimes drawn, high and beautiful and stately, as the snows upon the summer mountains, but as cold and frigid as the eternal snows—high, dry, pompous, and freezing—an Episcopacy which is naked and cold because it is alone (for how can a truth be warm alone?), and which, like Immersionism or Littlechildrenism, is bnt the one idea, bald, naked, shivering, starving, of a narrow mind. I should rather say that my conversion has been to that which the Episcopacy indicates as generally present with itself, and as certainly present nowhere else—in a word, as I said, to Catholicity—something for all times—for all places—for all intellects—for all hearts—breaking down the walls between temple and temple—forbidding the barriers between Christian and Christian—healing the breaches between man and man—denying the distinctions between rich and poor—refusing to know either Jew or Greek, Barbarian or Scythian, bond or free—feeding all on the one Bread—blessing for all the one Cup—shining with equal attractiveness on the child and the philosopher—bathing beggars and princes in the same waters—gathering all things back together into One, and realizing the great conception in the word *religion* (*re-ligo*, to bind again), binding all to each other again, and all once more to God—a Catholicity, throbbing throughout earth, and heaven with one pulse—beating, breathing, burning, bursting, with one intention, one heart, one life—circling the earth with its sympathies—conquering the world by its determination—and weaving for the King, when He shall return in His beauty with His spouse, a woof of hearts reaching back to the Apostles, and conveying in all its threads tho electric spark first kindled in the Cross, and communicated to the twelve.

This, I have said, is what a sectarian, isolated and immured in an *ism*, or one idea, can never understand; how "all the Body," as St. Paul expresses it, "by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Catholicity, like an affection or a passion, or rather like the essence of life itself, must be *felt*, and felt to be *ours*, else it can no more be understood (and I who have known it have a right to say it) than a severed branch can feel the circulation of the vine, or an amputated limb be inspired with the sympathies and pulsations of the Body.

But though the secret of Catholicity is with her children, and her secret can never be imparted, yet it is pleasing to see that sectarians begin to understand, *that there is something within the veil.* The "Advocate and Journal" has lately told it to the Methodists, and been candid enough to express satisfaction at the fact; the "Independent" has just discovered it to the Congregationalists, and speaks quite reasonably; and Dr. Nevin in his chair has but the other day enlightened the Lutherans, that Catholicity is a living energy; "deep-lodged," says Professor Nevin, "in the constitution of the age, and carrying in itself the gathered strength of centuries;" "professing," says the Independent, "such fascination and power, that we do not wonder that some of the most manly intellects and purest hearts of the age have been captivated by its claims." Says Professor Nevin, "Protestantism, in its blind zeal and shallow knowledge, sinking the Church to the level of a temperance society, stripping the ministry of its divine authority, reducing the sacraments to mere signs, turning all that is mystical into the most trivial sense, and so exalting what is individual above what is general and catholic, as to throw open the door to the most rampant sectarian license in the name of the gospel, can never, I repeat it, prevail against Oxford or Rome." Well, something has been gained; and although Catholicity is free-masonry to them that are without, yet we are glad to hope that we are no longer to be stultified for adhering to the mere dogma of a bald, pompous, lifeless, isolated Episcopacy.

Who can wonder that so long as such an Episcopacy was insisted on, the claim has never been made to appear even reasonable? Who can be surprised that Papist and Presbyterian, Baptist and Methodist, have fought against it? Who can wonder that Episcopalians, exulting in the one idea, and making this the *only dividing thing on earth* between them and the "other denominations," have been taken to task by Mr. Barnes for their "position?" There are men, and there are bishops, who even now banish from the sanctuary that cross, the symbol of *all truth*, but have a precious care to set up the mitre over the altar, as the symbol of *one* truth; and why? Because, in their theology, *the mitre* is the only thing left them to divide them in principle from the "other denominations;" and this the "other denominations" can never comprehend. But exhibit our Holy Church as preserving unimpeached and unimpaired the ancient faith—our worship as the daily and earnest utterance in which we join the souls under the altar—our unity as inviolable like the unity of the Holy Ghost—our sacraments as quickening instruments of grace—our Catholicity as binding the past to the present, the present to the future, man to his brother, and all to Heaven—and Episcopacy as *the sentinel at the door*, never mistaking the trappings of his office for the treasures of the palace—an Episcopacy above the small arts and whisperings and jealousies and heart-burnings and man-pleasings of an evil day, earnestly intent on on guarding, not its own poor dignity, but the Church which God hath purchased with His Blood—and the world will at last cease to wonder why we contend for the Episcopacy—not because it is a *one* thing which sectarians have not, but because it is the guard of a *thousand* truths, associations, sympathies, energies, and treasures which they can never have. An icy, barren dogma—a one idea—a bald, narrow-minded, bigoted, low church Episcopacy, as all that prevented fraternizing with the sects—with all my soul I would fight against it too! The Church has groaned, and grown gaunt and ghastly, and dwindled and disappeared from whole neighborhoods under such school-boy and contracted teachings.

There may be a poor apology for the existence of such narrow views, whether within or without her pale, in the name by which, in this country, she has chosen to be called—"Protestant Episcopal"—"Protestant" being negative, "Episcopal" all in all.

"Protestant." And is Popery the pole-star by which all churches are to steer? Is Popery the great sun, that fills all eyes, around which all sects, as planets struck from her body, are to roll and do homage, and by which the other "denomnations" are for ever to take their bearings, and measure their perihelions and aphelions, such and such a distance from the sun, and calculate each other's obscurations, penumbras, occultations, transits, eclipses, such and such a number of digits immersed? Pity, it seems to me, on this account, that our Church did not take her name from her resemblance to antiquity, rather than from her contrast with Rome, Rome too much honored, we think, by the homage. It seems to me, the Bible or antiquity might have furnished a better name than Rome. Even one of the Baptist sects among us calls itself "Christian," which is better than "Protestant;" and yet another calls itself "Church of God," which is better than "Episcopal" I should not venture these remarks if it were not well understood that, as stated in an earlier chapter, the Church in this land has been deeply depressed in years gone by, and even efforts were made to give it a Socinian liturgy! Just as she was rising from her low estate, it may have promised her some dignity and some importance to associate herself as *the champion* (for so far as I am aware it is after all the only body of Christians that has formally taken the *name* of "Protestant") now ready to measure weapons with gigantic Rome! We should rather have seen her measuring stature with antiquity or faith with Scripture. But the existence of this name, as it owes itself to the existence of Popery, so shall it pass necessarily away when the sun of Popery shall have set; and our Church shall not blush to take back her family name of Catholic, a name that shall cover all lands, embrace all truths, last all the ages of the world. Even now, whenever we open the mouth in the sanctuary, we say, "I believe in the Holy Catholic Church," or as it is written again, "I believe in One Catholic and Apostolic Church."* But what is singular about the matter is, that while Evangelical Protestants in Europe are getting sick of the name, some within our own Church should see in it a talismanic charm. Thus in the recent construction by the sectaries in Europe of the great lever, by which the new root-and-branch men were to outroot Popery from the earth, although the purpose was Protestant, yet they avoided the name, and called themselves the "Evangelical Alliance." "Protestant" would hardly have answered, for it would let into the Alliance twenty Socinians to one "Evangelical." When I was a Presbyterian, at a hotel in Germany, in a mixed company at dinner, a debate arose between some Romish Priests and German Protestants, in which I sided with the priests. Why? are you not a Protestant? inquired a German who sat near to me. "No, sir," I replied, "I believe in God the Father, the Son, and the Holy Ghost, and so far I am Catholic" The celebrated Presbyterian orator and preacher at Lyons, M. Monod, said not very long ago, in a speech before the Bible Society, in Exeter Hall, that when he had been asked in his own country if he was a Protestant, he auswered, "*No*; for a Protestant is a man that believes nothing. Yes, my Lord," continued M. Monod, "that is the bad reputation we have got in France, in consequence of the very loose doctrines of the men of Geneva, which go to break down the glory of our Lord Jesus Christ; and hence, throughout France, they think that we Protestants have nothing any more that we believe." Even D'Aubigne is shy and sly upon this point, and puts in a disclaimer and a caveat in the first paragraph of his Preface to his "great work," "The history of the Reformation," he says, "*is altogether distinct from the history of Protestantism.* In the former all bears the character of a regeneration of human nature [like some other regenerations we have seen that do not last long], a religious and social transformation emanating from God himself. [How can pure gold be so soon cankered and dimmed?] In the latter [that is, in *Protestantism*] we see too often a glaring depravation of first principles—the conflict of parties—the sectarian spirit—and the operation of private interests. The history of Protestantism might claim the attention of mere Protestants; the history of the Reformation is a book for all Christians, or rather for all mankind." We thank M. D'Aubigne for thus much candor; it is as much as we had any reason to expect: the rack must pinch when the martyr groans; he glories in the Reformation, but he is shy of Protestantism; he admires the throes of the mother, bnt is vastly cautious of acknowledging the child. So much for our own Church's name of "Protestant"—a name that the houses of convocation in England, when it was last proposed to adopt it there, even then felt it a duty to repudiate, choosing rather to be called, like the Church of Corinth, or the Church of Ephesus, or the Church in Smyrna, or the Church in Thyatira, simply and scripturally, "the Church of England." The name Protestant is a mere negation—it protests—it resists—it denies—it believes not—it means nothing. The name, as well as the operation of the system so named, gives one the idea that its life is the result of two conflicting forces acting in temporary antagonism, and must die when the antagonism ceases. So history shows. So our own observation proves. A Protestant is never so devout, so grave, so earnest, so resolute, as in the task of pulling down, of making war, of *attacking* this thing or that, and, when these are done, another and another. Now the war is upon slavery, and now upon alcohol, and now upon Popery, and now upon something else, and now upon each other. Its very piety cannot live in the contemplative and the calm routine of life; and to make up further deficiencies it must now and then "do some great thing;" its very faith can never settle down on known and tried foundations, but must be ever in the perils of controversy; its very devotions seem to depend upon excitement, as the schoolboy's kite can rise only in a breeze, or as his top (says one) can be kept up only by whipping. Protestantism, as a resisting force, can live only by antagonism; it is the storm-bird that cannot bear a calm, that loves the wild confusion of the whirlwhind, and disappears so soon as the conflict of the elements is over. Even Monod and D'Aubigne have blushed!

But in taking the name of "Protestant," we did not wish to be understood as protesting against quite all that Rome has ever believed; there was at least one thing that we wished it to be known that we retained; that was the Bishops; "Protestant *Episcopal*"—a name that may have answered in a day when truth was depressed, and some were willing to unchristianize the Liturgy, and more were willing to listen to compromises which the wisdom and firmness of the Bishops in England in giving us the Episcopacy probably prevented; a day when men supposed that "Bishop" was the great chief requisite.

Episcopacy; Episcopacy; Episcopacy; as if Bishop, Bishop were the first thing, the only thing, the everything, for which we contended. This the Dissenters could never understand, and it is actually incomprehensible to a cool head and to a warm heart. The very name of Episcopal, I fear, has given men out of the Church, aye, and in it too, for at least three generations past, the idea, that a naked, barren, haughty, Episcopacy was the summum bonum of our creed, the all-in-all, essence and quintessence of our Church. This iteration of a naked Episcopacy has filled the sects with prejudice, and, as conducted sometimes, is almost enought to make dissent excusable. With regard to the relative importance of Episcopacy in the mighty circle of Catholic truth and grace, I should not fear to let Dr. Miller know that we have little fault to find with the reasonings of his "famous Jerome;" that it is but a part of the Christian priesthood; that in the great and saving acts of absolution and of the consecration of the Eucharist, a Bishop is only equal to his Presbyter; that a Presbyter may absolve a Bishop, as a Bishop may absolve a Presbyter; that "*ordinatione excepta*" is the mark oe his Order; that while as the high-priest in the congregation he has his "great days" of ordination and of rule, the Presbyter, as the Prieste "standeth daily offering and ministering" in the tremendous sacrifice of the altar. In the Catholi, system the Bishop, as one among many brethrenf is not so much the sensitive defender of his title as a sentinel at the gates, (for such defence is only accidental, owing itself to some local opposition,) as he is the strong-armed man to keep the treasures of the house of God.

This has been *the nature* of my own conversion—not to a name—a bare Episcopacy—a one idea—but *to the Catholic religion*—to a thousand truths in one—to a thousand sympathies not born of earth—to a thousand thrilling associations with the past—to a thousand joints and bands that keep the weak from falling—to a thousand hallowed, soul-stirring influences found nowhere else—to the Body of Christ, left by Him here when the Head went up to say, to do, to suffer what He left unsaid, undone, unsuffered, to "fill up that which is behind of the suffering of Christ, for His Body's sake, which is His Church"—a Catholicity that covers all times, all places, all truths, all things in Christ. And here, as I have said, I would stay awhile, and build two tabernacles, one for the reader, and one for myself; for since I have burst the bands of sect and schism, the earth around me is a new earth, and the heavens over me are new heavens, and I see a whole universe unalterably radiant with truth, harmony, and love. But I must retrace my steps, and go once more into the plain below, and show the reader, if he will renew his company and sympathy, what things I have suffered besides, in coming to the heavenly Jerusalem.

ONE OF THREE HUNDRED.

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* The beautiful prayer in the English Liturgy, "More especially we pray *for the good estate of the Catholic Church, &c.*," was altered in our Liturgy so as to read, "More especially we pray *for thy holy Church universal, &c.*," for the alleged reason, that persons not familiar with our service might understand the former expression as identifying us with the Papists. Be this so, the change of phraseology has led to a worse mistake, and strangers have repeatedly asked whether we were *universalists.* We live in an age of great intelligence in matters of religion—so we hear it said.

For the Churchman.

Confirmation Examined, &c.

BY THE REV. THOMAS SMYTH, D.D.

Always restless and clamorous about "something new" as were the Athenians eighteen centuries ago, the author of the above remarkable production, who, in the language of Fuller "accounts everything from Rome which is not from Geneva," pounces upon the public with the rare discovery that the Protestant Episcopal Church affirms in common with the Romish Church, that the rite of Confirmation is not only of Apostolic institution, but is indeed of the high character of a *Sacrament*—"risum teneatis amici?"

We will not dispute, that when the author penned this "*rare* discovery, he may have seen a "phantom." But we would beg leave to remind him, that phantoms are not always rigid representations of real existences; nay, that they sometimes live only in the eye of the feverish spectator. Nor can we avoid a wish—a sincere wish, that as the "phantom" of Tasso supplied that poet with good verses, and that of Socrates with good arguments—so this phantom in any future exhibition of itself, may not alarm the author out of that tone of wisdom and moderation so becoming in him; but lead him to suspect whether he has yet received the right key to the doctrines of that Church against which, he has for many years employed the unhallowed weapons of rancor and bitterness of speech.—They are a blot upon his shield.

Men will not, in this period of general illumination, bear to be told, that some dreamer upon opening "The Book of Common Prayer" discovered in it nothing but *horns*, *ghosts* and *hobgoblins.* No, they want something tangible—something upon which they can lay their hands. And where can they find a book whose doctrines are more open to inspection and investigation than that most faithful summary of the high and holy truths of the Bible—The Book of Common Prayer: they stand out with a prominence to be seen and understood by all.

The author of "Confirmation Examined" may call Episcopal, or rather Apostolic Confirmation "a human invention," a "relic of Popery;" but what is this misnomer worth? Just as much as if we were told that a blind man had just discovered that the sun is not bright, or that the rainbow has no colors. Would we believe him? We have seen them both, he has not. Locke mentions the case of one who believed that after much inquiry and reflection, he had at last found out what scarlet was; and being asked to explain himself, "I think," says he, "scarlet is something like the sound of a trumpet!" This poor blind man had about the same knowledge of natural light as some in the present day, have of the spiritual truths which burn like torches up and down The Book of Common Prayer. There are men who stumble in the noon day, not for want of light, but for want of eyes: and this remark may not be inapplicable to the *frightful specter* so recently seen in vision in The Boook of Common Prayer. Now, we are bold to affirm, that no man with his eyes open, and with honest intention, can find in the "Order of Confirmation" or in the 25th Article of the Church a single word in support of the assertion that the Church considers Confirmation a *sacrament.* On the contrary, it is laid down (Article 25) in as plain terms as that God created the heavens and the earth, that "those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles: partly are states of life allowed by the scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper; for that they have not any visible sign or ceremony ordained of God." Confirmation then, is not what the Doctor affirms, a *sacrameut* of the Episcopal Church; but is a *mean* of grace, resting on Apostolic institution, and highly calculated for spiritual edification; or in the luminous and forcible language of the late Bishop Dehon, "Confirmation is administered for the supply of the grace of God in a way adapted to the present condition of our nature. On the part of the recipients there is a profession of the Christian faith, by a public and formal ratification in their own names, of the baptismal covenant; and an application for the help and benediction of God. God meets them by His minister, who by the significant ceremony of "laying on of hands," confirms to them, on God's part, all the covenant of His mercies; assuring them especially of His Spirit and benediction, to help them to "fight" under their Redeemer's banner, "the good fight of faith," and to attain "eternal life."

It would require a tremendous stretch of charity to believe that the Doctor with his means of information has not intentionally mistated the "Church's view and estimate" of an ordinance which "points to *inspiration* for its *origin*, and adduces *time* as its *advocate.*"

That intentional misrepresentation of the Church's view and estimate of Confirmation is not slanderously charged upon the Doctor we invite attention to the following extracts from the Lectures of Dr. Hill, an eminent *Presbyterian* minister, and Principal of St. Mary's College, St. Andrews :—"Burnet's exposition of the 25th Article" says Dr. Hill,* "shows upon what grounds, and with what strict propriety the Church of England says, "Those five commonly called sacraments, that is to say—Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments, &c." Again, at page 665 Dr. Hill says, "In whatever manner infant baptism has been administered, it rests with the children, after having enjoyed the advantages which flow from the practice, to *confirm* this early dedication. To give them a solemn opportunity of taking the vows of that covenant, of which, in their infancy, they received the seal, it was customary, from a very early period, for those who had been baptized in infancy, to be brought, at a certain age to the bishop or minister, to give an account of the faith, in which, by that time, they had been instructed, and on declaring their adherence to that faith, to be dismissed with his blessing. From this practice arose that ceremony, known in the Church of England by the name of Confirmation, in which baptized persons, being come to the years of discretion, renew the vow made in their name at their baptism, ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe, and to do all those things which their godfathers and godmothers then undertook for them. After this they kneel in order before the bishop, who laying his hand severally upon the head of every one of them offers a short prayer. *The Church of England agrees with us in thinking that there is no warrant for considering Confirmation, according to the doctrine of the Church of Rome, as a Sacrament, &c.*" Again at page 666, he says, "As the primitive salutary practice, which has been mentioned, was laid aside by some of the first reformers, upon account of the corruptions which it had been the occasion of introducing into the Church of Rome, we do not feel ourselves bound to revive it. At the same time Calvin expresses a wish that it were restored; and we are very far from condemning Confirmation as practiced in the Church of England."

Thus it is evident, that the Episcopal Church so far from considering Confirmation, according to the doctrine of the Romish Church, as a sacrament, is among the most decided opponents, notwithstanding the round assertions of controversialists, and the unblushing imputations of "reviewers." We have not the vanity to think that anything we can say will produce conviction in the mind of the author of "Confirmation Examined"—this would be no less vain, than if we advised him to touch the stars with his finger. We write for the conviction of the young and the thoughtless, that they may be guarded against the sophistry of those who are incessantly retailing at second hand, objections which have already been refuted, and which have proved powerless: and with the design also, of assuring them, that we are inclined to believe that this fierce assault upon a useful and edifying ordinance will not produce any permanent mischief. Haman will surely be hanged upon the gallows that he has prepared for Mordecai.

We cannot avoid, however, asking the Doctor whether it would not be well for him to pause and seriously ask himself, whether the violence of his prejudices and the over-heated opposition which he has always manifested against a Church which is notorious for preserving "the unity of the faith in the bond of peace" be worthy of the sincere inquirer after truth;—be worthy of the public teacher of a religion which forbids all loose surmises, false assertions, and uncharitable insinuations!

VINDEX.

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* Vide Hill's Divinity; page 655.

For the Churchman.

1. The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."—*XIX Article of Religion.*

2. "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments, in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation" ("in ecclesia"—in the Church) "to call and send ministers into the Lord's vineyard."—*XXIII. Article of Religion.*

3. "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination."—*Preface to the Ordinal.*

The above paragraphs contain authoritative decisions and enactments of our Church, having reference both to her doctrine and discipline.

According to the first, in order to any body of men being of the Church of Christ, the word of God must be preached, and the sacraments ministered among them, according to Christ's ordinance, in all those things that of necessity are requisite to the same: this shuts out all societies which have no ministering of the sacraments.

According to the second, no man can lawfully preach the word, or minister the sacraments, before he be lawfully called and sent thereunto: therefore no man becomes a minister simply on the ground of a persuasion of duty in his own mind. The necessary calling and sending to the execution of ministerial functions, must be by men, as the immediate instruments and agents: this shuts out those who pretend to a divine call without human agency. The calling and sending must be by men who have public authority given unto them in the Church for this purpose: this shuts out those who claim the ministry on the ground of a call and appointment by a congregation.

According to the third, Bishops are they who have authority given unto them, to call and send ministers into the Lord's vineyard, and episcopal consecration or ordination is necessary in order to a man's being a lawful minister of our Church, or suffered to execute any of the ministerial functions: this shuts out all those who have not been episcopally ordained.

There is perpetually occurring solemn action on the doctrine and the requirement thus set forth, throwing strong and conclusive light on the Church's real meaning therein.

A Romish Priest, seeing the errors of Popery, desires to abandon them, and execute the sacerdotal functions, agreeably to Catholic principles and order, among us. Giving satisfaction as to the sincerity of his conversion, his moral, spiritual, and intellectual fitness, and his theological soundness, he is received as having authority to execute the office of a Priest in the Church of God, because he hath had episcopal ordination; and is, therefore, without further ordination, enrolled among our clergy.

A Protestant, who has been acknowledged as a minister of some non-episcopal denomination, no matter for how long a time, no matter with what eminent qualifications, no matter with what pious, zealous, and successful devotion to pastoral duty, desires to come among us as one of our clergy. He may give the most unquestionable evidence of fitness for eminent standing and usefulness; still all will not do, because he hath not had episcopal ordination. *He must be ordained.* Ordained to what? The ministry of "*this Church?*" No: the ministry of "*the Church of God.*" Therefore he could not have been regarded as previously a minister of the Church of God: for then, what would this ceremony be but profane mockery? It would require a minister of the Church of God to act as if he were not one. It would require one whom Christ has commissioned as His ambassador, to throw back His commission, and seek rather that of a Bishop. Can a sincere Christian submit to this? Can a truly Christian Church require it? The declaration that no man without episcopal ordination, shall be accounted or taken to be a lawful minister in "this Church," must be founded on the honest conviction that he is not a lawful minister of the Church of God. Otherwise this requiring of him to come forward, as if he were not such—precisely upon the same footing with our young lay candidates—would be the height of bigotry and intolerance, and that of a peculiarly profane and sinful character. They greatly err who think that they uphold the charity and moderation of our Church, by representing her as allowing any and every ordination as sufficient for admission to the Christian ministry. Her honest conviction that a man's own impressions are no evidence of God's ordaining him to the ministry; that lay ordination is not divine appointment; and that Presbyterian ordination is not divine appointment; and her honest and undisguised action under this conviction; will be respected by sensible and good men, however erroneous they may think her judgment in the matter. Not so, her making ministers of Christ come before her Bishops, as if Christ had never commissioned them, and be ordained by them, as the indispensable condition of being allowed to indulge whatever desire or preference they may have for ministering among us.

B. T. O.

From the Gospel Messenger.

The Old Warfare.

MR. EDITOR:—I send you the following extracts from the Philadelphia *Presbyterian.*

"The genius of Episcopacy flourishes more vigorously and extends its branches with greater luxuriance under the patronage and nurture of a monarchy, than under the mild and tolerating institutions of a republic. It never seems to be in its natural element but when intimately united and identified with the State."

The following statistics illustrate the force of this intended political slap at the Protestant Episcopal Church.

The Protestant Episcopal Church, *under the republic*, has grown from 180 Clergymen and 200 Congregations, to about 1550 Clergymen, and about 1580 Congregations.

The Protestant Episcopal Church has supplied six Presidents of the United States out of twelve. The Protestant Episcopal Church has furnished four Vice Presidents out of twelve.

The Protestant Episcopal Church has furnished two Chief Justices of the United States.

The Protestant Episcopal Church furnishes at least twelve of the present Senators of the United States.

The Protestant Episcopal Church supplies two Justices of the Supreme Court of the United States.

The Protestant Episcopal Church supplies the State of New York with a Governor, Comptroller, Treasurer, Canal Commissioner, and several Judges of the Supreme Court.

Is it not too late in the day, in the face of these facts, for your Presbyterian brother to attempt to revive the exploded notion that the Protestant Episcopal Church is not adapted to a republic, and to seek to baptize theology with Politics? Let these old weapons rust, say Truth and Fact.

L.

For the Churchman.

The Voice from Connecticut.

MR. EDITOR:—If among those who "are set for the defence of the Gospel," the "Elders" would exhibit less wavering of disposition, the younger clergy would be less perplexed. A few days since I conversed with two of my parishioners who were seeking for information respecting the principles of the Church, and especially the doctrine of Absolution; and to satisfy their minds I referred them to Bishop Brownell's judicious paragraphs on that subject contained in his Commentary. A fortnight had not elapsed, before the intelligence was received that a voice from Connecticut, the "Keystone" or rather Granite Diocese, had been uttered with the approbation of the Bishop thereof, proclaiming that the only true Absolution in the Prayer Book was the shorter one. What course was I then to pursue? Was I to say to my parishioners that the author of the Commentary had changed his views, or was I to remain silent?

Again; when in my public ministrations I endeavor to set forth with distinctiveness the principles of the Church, it gratifies me to be enabled to enforce what I preach by quoting the *Homilies*. They "contain (I think) a godly and wholesome doctrine and necessary for *these* times." (Art. 25.) Now in the Homily "Of Common Prayer and Sacraments" to which you, Mr. Editor, referred in your paper of Jan. 26, I find a quite different account of Absolution from that which comes from Connecticut. What, then, am I to do? Shall I continue to preach the doctrines of the Homilies; or shall I "suspend" all quotations from them, "until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, [and doctrines] as from the local references."

That the readers of the "*Churchman*" may see that the parochial clergy have good grounds of complaint, I shall transcribe a portion of the observations of the Bishop of Connecticut, and a few sentences of the Homily referred to; only premising that the meaning of *promise* in those sentences is evidently that of a fulfilled pledge, a meaning which will not be "obsolete," while the received version of the New Testament is "read in Churches."

"Concerning the special efficacy of the Declaration of Absolution, [the first form in the daily service,] there has been (says Bp. B.) much diversity of sentiment. Some have considered the office as of no more import or efficacy than a mere declaration of the terms of pardon, which any private Christian might make, since these terms are plainly expressed in the Gospel. Others have gone to an opposite extreme, bordering on the Romish superstitions. The CHURCH clearly considers it as a *ministerial* act, which the Priest, as an ambassador of Christ, has received "power and commandment' to perform, upon certain conditions; and when the conditions are sincerely complied with, she supposes that God will give validity to what is thus done by His authority and in His name. She considers it more than the declaration of a private Christian, and as a function pertaining to those to whom is committed the "ministry of reconciliation. *2 Cor.* 5: 18. SHE founds its efficacy on the sacerdotal commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.—And lo I am with you alway, even unto the end of the world. —As my Father hath sent me, even so I send you—Whosoever's sins ye remit, they are remitted unto them, and whosoever's sins ye retain, they are retained." *Mat.* 28: 19, 20, and *John*, 20: 21, 23. This power of the remission of sins, the Church, therefore, supposes to be derived from the Apostles to their successors, with this abatement, that the Apostles had the power of discerning the spirits and hearts of men, which their successors have not, and who can only pronounce conditionally. It is most true, indeed, that God alone can forgive sins, for he is the author of all blessings, both temporal and spiritual; but that he can declare his gracious assurances of pardon, and convey his blessings to us, by what means and instruments he thinks fit, is no less certain. In whatsoever way He vouchsafes to do it, it is our duty humbly and thankfully to receive them, and not to dispute His wisdom in the choice of those means and instruments. It is no absurdity to say, that God *pardons*, when the declaration of Absolution is made by His minister, in the way of His appointment, and upon the conditions of the Gospel: nor is it an invasion of the prerogatives of God, any more than it tends to impair the privileges of a temporal governor, when an officer of his appointment delivers a sealed pardon to a condemned malefactor. And if, when the declaration is made by the minister, according to the evangelical conditions, any present should not be duly pardoned, it will not be for want of authority in the priest, but for want of real penitence in the person."

"As the minister pronounces pardon *only* to the penitent, he pronounces it *effectually* to all who are so; nor will it be witheld from any who are thus qualified to receive it."

"Now," says the Homily, "you shall hear how many sacraments there be that were instituted by our Saviour Christ, and are to be continued and received of every Christian, in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for them, if they should be considered according to the exact signification of a sacrament, for the visible signs *expressly* commanded in the New Testament, whereunto is annexed the [fulfilled] promise of free forgiveness of our sins, and of our holiness and joining in Christ,—there be but two; viz. Baptism and the Supper of the Lord. For although Absolution hath the [fulfilled] promise of *forgiveness of sin;* yet by the *express* word of the New Testament it hath not this [fulfilled] promise annexed and tied to this visible sign—I mean laying on of hands is not *expressly* commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible *sign* and [fulfilled] promise; yet it lacks the [fulfilled] promise of remission of sins, as all other sacraments besides the two above-named do. Therefore, neither it, nor any other sacrament else, be such sacraments as baptism and communion are. But in a general acception, the name of a sacrament may be attributed to anything, whereby an holy thing is signified."

A PARISH MINISTER.

For the Churchman.

I have just read the editorial remarks of the *Protestant Churchman*, upon the Matriculation Sermon of the Rev. Dr. Turner, and I would not desire to express all the sorrow, the regret, the mortified feelings that have been occasioned by the introductory observations in relation to the motives of the young gentlemen who requested the publication of those discourses. I am not acquainted with a single member of the committee who were deputed to request the publication of those discourses, and have no acquaintance with a single individual in the Seminary, professor or student; but as a Churchman, as a man—my feelings have been aroused at the tone of sarcasm, and the imputation of dissimulation, Jesuitism, and falsehood, attributed not only to the young gentlemen of the Seminary but to the learned and venerable professor. What are the facts? They are few and simple. A professor, in the ordinary discharge of his responsible duties, delivers a discourse or discourses; his pupils, in all honesty and good faith, with the reverence that youth should feel towards age, believe the truths that he has advanced—think them calculated to be useful to others than themselves, and respectfully request their publication. Such are the facts—then why should not the editors who were favored with bringing them before the members of the Church, publish them without comment, or without anything more than a commendatory notice? Why, in the name of all that is charitable, all that is courteous, all that is gentlemanly, impugn the motives of all concerned? The request of the committee is respectful in tone and unexceptionable in sentiment—why doubt the sincerity of the students in asking their publication, and impute to them, without evidence and against the evidence before them, that they "do not agree with the doctrines they (the discourses) inculcate," and that they merely regard them as "entitled to a respectful hearing," and when the venerable professor (who must reasonably be presumed to know the students better than the editors,) says in his reply that their request is "highly gratifying to him," and that he accedes to it with "unfeigned pleasure," and also with "the hope that both it and the discourses *may tend to disabuse the minds of some*, * *as to the tone of feeling on certain litigated points which is erroneously presumed to be dominant here:* and also to satisfy them that the principles on which the Bible is *here* explained are strictly in accordance with those of our Church, and Scriptural, why imply that he is guilty of dissimulation, and does not mean what he says? I would ask, is there any political newspaper of any pretension to respectability, that would even in the heat of party strife and of a Presidential or Gubernatorial canvass, descend to this low moral level—that would permit its editor to misrepresent, to impute falsehood, deceit and hypocrisy, as the editor of the *Protestant Churchman* has dared to do in this instance, and that without discrimination upon a whole body of young men destined to the office of the ministry of God? I know of no one who would—I know of several who would scorn to do it—and men too under no higher influence than that of a lofty sense of honor, a proper self-respect, and the restraint that a knowledge of the world and an intercourse with refined and literary society generally produce. A clergyman though an editor should not forget his obligations as a Christian, and should remember too that in becoming a clergyman he should not cease to be a gentleman.

A LAY MEMBER.

* The italics are mine. L. M.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 23, 1850.

The Ember Days.

THE return of the vernal Ember Fast affords us an opportunity of saying a few words on the nature and importance of the Ember Days.—There are considerations connected with them, which are too often neglected, and in consequence the design of the Church in appointing them is frustrated. Now as to their origin, it is not necessary to contend that the appointment of these stated times of ordination is derived from an *apostolic tradition* as some pretend. Suffice it to say that they have prevailed in the Christian Church for the space of fourteen hundred years at least, from the time of Pope Leo (A.D. 450,) and been observed as the customary times of ordination. They were observed in the early English or Saxon Church, and are expressly ordered to be kept in the Canons of the Reformed Church of England passed in 1603.—(Canon 31.):

"Forasmuch as the ancient Fathers of the Church, led by example of the Apostles appointed prayers and fasts to be used at the solemn ordering of ministers: and to that purpose allotted certain times in which only sacred orders might be given or conferred; we following their holy and religious example do constitute and decree, that no deacons or ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum* commonly called 'Ember Weeks' appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England; and that this be done in the cathedral or parish church where the bishop resideth, &c."

The practice of the English Church is conformable to this precept.

The 20th Canon of 1832 recognizes these stated times in conformity with the Prayer Book. It is not, however, so stringent in its terms as the English Canon:

"Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember Weeks, viz: the Second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September, and the 13th of December. *Occasional ordinations* may be held at such other times as the bishop shall appoint."

It is much easier in England to conform to this rule than it would be in this country. There the Dioceses though populous, are but limited in extent compared with most of our own, which with the exception of New York, are co-extensive with the States. The clergy there are numerous, while ours are scattered and sparse, especially in the Southern and Western States; and consequently, both for edification and convenience, (not to say necessity) our bishops for the most part make the arrangements for ordination without reference to the stated seasons under consideration. In Maryland and some other Dioceses they are sedulously attended to. Whether they might not be observed generally with more strictness than at present, it is not for us to decide.

The Ember Days are the Wednesday, Friday, and Saturday after the First Sunday in Lent, the feast of Pentecost, September 14 and December 13. On these days, which are *Fasting* days, the Church "*requires* such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

We have said that for the stated times neither apostolical nor early tradition can be alleged; as ordinations in the second and third centuries were held as occasion called for them. This Bingham in his *Christian Antiquities* (book 4, ch. 6,) has very abundantly shown. But that fasting and prayer before ordination was an apostolic ordinance may be shown not only from the Acts of the Apostles, but from the example of our Blessed Lord Himself, Who before He chose His twelve Apostles went out into a mountain to pray, and continued all night in prayer to God."—(St. Luke vi, 13.) The prophets at Antioch before they "separated SS. Paul and Barnabas for the work whereunto the Holy Ghost had called them," fasted and prayed, and then laid their hands on them and sent them away. Whether this was an actual ordination, or a designation and benediction of them to the missionary work, it affords a safe guide for those who are ordainers and those who are ordained. In the next chapter (v. 23) we read of these two apostles that they ordained elders, having fasted and prayed, which would be a clear case, if more proof were needed. This shows the solemn light in which ordination was held, and the deep and earnest preparation which was required for it. Those ordained are now set apart to the same holy functions and offices of the Christian ministry in its several degrees, and the same profound humiliation and earnest self-discipline are required that the grace of God may not be received in vain. The chief pastors and bishops of Christ's Holy Church must fast and pray that they may obtain the illumination and discernment which His Holy Spirit can alone effectually bestow, to enable them to fulfil the important and responsible duty of admitting others to the several orders of the Christian ministry: and those, who are to be so admitted, must fast and pray that they may not be unworthy recipients of ministerial grace, but come with holiness of heart, with steadiness of purpose, with devotion of spirit to offer themselves to do their Heavenly Master's will in the stewardship of His word and sacraments. They profess before God, angels and men, that they trust that they are inwardly moved by the Holy Ghost to take upon them these sacred functions: that they believe the Holy Scriptures to be the Word of God, and to contain all doctrine necessaay for salvation: that they "will always minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same;" and they declare their solemn promise and vow to obey their bishop and such others as may have lawful ecclesiastical authority over them. What careful examination, what a diligent survey of the vast field of duty before them, what earnest prayer and supplication for the Divine guidance and enlightening should be theirs, who are preparing to receive the awful gift conferred by the laying on of the hands of those, to whom the Lord hath said, "As my Father hath sent me, even so send I you."

But it may be urged, all this applies to those, indeed, who are to ordain and to be ordained, but what interest have the members of the Church at large in the matter? A very great interest, because those who are ordained are set "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They are to watch for the souls of those committed to their care, under the weightiest responsibility for the due performance of their office; and those who are entrusted to their guidance and control should desire and pray that they may have faithful, well instructed and well principled shepherds. They are to lead, counsel, direct, instruct, persuade, rebuke; they are to speak not of earthly, but of heavenly things, which are spiritually discerned, and which the Holy Ghost teaches, not merely native talent, or assiduous study, or human instruction. These advantages duly improved and diligently attended to in dependence upon Divine grace, are doubtless highly useful, and indeed indispensable; but he who trusts to them exclusively leans on a broken reed, and follows a deceptive phantom. It was this that drew from the Apostle Paul the pathetic appeal to the Thessalonians, "Brethren, pray for us," and if the prayers of the faithful were needed by him and his companions in the ministerial office, much more are they needed by those who are their successors in the three orders of the sacred ministry at the distance of eighteen centuries. For now, as in previous times, the Church is exposed to vicissitudes, trials, dangers and persecutions. She is assailed on the one hand by the votaries of idolatry, corruption and superstition; and on the other by the slaves of rationalism, liberalism, and infidelity. Not only do those from without deny her doctrines and asperse her ritual, but many of those who are within aid in the unholy work. Some there have been, who seeking to restore the innovations and corruptions of bygone ages to her services reformed and purified, and finding the task a profitless and hopeless one, have renounced the ministry to which they had vowed their lives' devotion, and have turned against her, and become her bitterest foes. Yet evil as are such examples and sad such perversions, more honest are they who are guilty of this dereliction of duty, than those who disbelieve the teachings of her solemn services, and her deep-toned offices; who are led astray by the phantasms of a shadowy spirituality, or a vapid philosophy, falsely so called; who use her glowing words of faith and fervor in addressing the eternal majesty of the Triune Jehovah, but feel them not and believe them not, and declare them in their public orations and private ministrations to be deadly errors and papistical superstitions. They endeavor to stir up strife and ill will among such as are at peace, and strive to set the laity against those who dilligently teach the doctrines of the Prayer Book in their strict and literal acceptation, as being the introducers of a new doctrine.

Much occasion is there, in consideration of these lamentable facts to fast and pray, in accordance with the wise provision and earnest requisitions of the Church, that her Bishops may make choice of fit persons to serve at her altars, and that those who are ordained may have the requisite qualifications,—especially devotion of spirit, holiness of character, an adequate degree of learning, and a due uprightness and honesty of purpose. Let us pray that they, receiving the imposition of hands with right motives, may have strength and power to fulfil their vows and obligations, not as men-servers, and mammon worshippers, but as the ministers of Christ, as the servants of God, as the anointed of the Holy Ghost, as endowed with sacred and heavenly gifts. Let us pray that like St. John the Baptist they "may constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake." Then they may be assailed, reviled, and persecuted by wicked and slandering men, by open foes without and false brethren within, but great shall be their reward in heaven. Their toils and cares, their tears and afflictions, shall be recorded in the Book of God, while their persecutors, revilers and slanderers, shall receive the due recompense of their unrighteous deeds.

And during this week let our prayers ascend for those, especially, who are to be ordained for this Diocese, on Sunday next, by the most acceptable ministration of the Bishop of New Hampshire; and also for the Bishop of Mississippi to be consecrated on the same day as the chief pastor of that extensive Diocese. The last named office is one of awful responsibility, arduous labor, and most anxious care. Satan makes those who occupy it faithfully the objects of his envenomed hate and the victims of his relentless persecution. He stirs up the evil passions of man's nature, envy, hatred, malice, and all uncharitableness. He asperses their motives, he distorts their actions, he spreads the slanderous tale, he frames the blasphemous jest, he forges the wilful lie, he fires the raging heart, and enkindles the unholy flames of sedition, discord, and rebellion. All this is not to be feared or deprecated, when suffered for the sake of Christ and His Church, for it assimilates the faithful Bishop more closely to his blessed Lord. And He has said: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The following letter reached us at a late hour on Wednesday of last week, when the form of our paper had been made up. We are sorry that our reverend brothers's communication was thus compelled to lie over, and pass unacknowledged.

Boston, Feb. 11th, 1850.

THE Bishop of North Carolina having referred to me, in denouncing one of the late wicked attempts to injure him, and "cause divisions" in the Church of God, "over which the Holy Ghost has made him an overseer,' it behoves me, to say in his vindication, that if as his "friend" informed him, the charge had respect to me, it is without the *slightest foundation in truth*. So far as I am concerned, "no such *charge* could be true, no such case could occur." I was nine months canonically resident in his diocese, before I sought admission to, and came under the sacred Order of the Holy Cross.

But I have reason to believe that the charge did not have respect to me; and to know, that the Bishop of Connecticut has, from the first, been acquainted with the real facts on which the charge was made. The clergyman was not a Deacon of his Diocese, nor was he amenable to any Bishop exercising jurisdiction. The blame, if there be any, falls not on Bishop Ives, or the five others who brought in a verdict "not guilty" at the trial of the Bishop of New York, but on those who placed that Diocese in its present anomalous position.

The Bishop says, that I hesitated to accept of the charge of a parish, to which I was invited by the Bishop of Connecticut, till I had consulted him. Here is a mistake, though in this his Grace of North Carolina is again blameless. The parish which I asked his permission to accept, was not in Connecticut. Its Bishop never offered me a charge; he had no place for me to labor; no work for me to do, although he Ordered me. The price of my Orders (as it has been of others,) was to "stand all the day idle," within the vineyard to which the Holy Ghost had called me, by him, or be "sold for nought to the stranger passing by."

I am, &c.,

OLIVER S. PRESCOTT,
Priest of the Diocese of Mass.

In connection with this subject we give, as requested, the following explanation from the *Calendar*:—

We regret that the Bishop of North Carolina should have trusted to vague impressions and recollections in making the charge which he has made against the *Calendar*. We have said, indeed, and we still say, that the order of the Holy Cross does or *did* interfere with canonical relations in other Dioceses, though we have not said, and do not imagine, that such interference was the *object of its establishment*. But *we have never given the instance* which the Bishop says was given in the *Calendar*, nor have we alluded to it. On what impression the Bishop grounds his charge, we cannot say. We are sorry to find it; for we are compelled distinctly to deny that any such instance was ever alleged by us, and to challenge its production.

Whether the author of "Auricular Confession" had Mr. Prescott in his mind, we cannot tell. We are, however, authorized by the Bishop of Connecticut, since reference has been made to him, and in justice both to Mr. Prescott and the author mentioned, to make the following statement: No such conversation as Bishop Ives supposes that author alluded to, ever occurred between the Bishop of Connecticut and the Rev. Mr. Prescott. A conversation, however, substantially the same did occur, between him and a clergyman *not then belonging to the Diocese of North Carolina*, who stated that before he could say whether he would or would not come to Connecticut, *he must consult with the Bishop of North Carolina, being subject to his direction* As this statement was in no wise confidential, the Bishop mentioned it to sundry persons, as being a strange one, and one which perplexed him. In passing from one person to another, mistakes as to details have been made, and in some way the name of Mr. Prescott has been connected with it. Unless, therefore, another instance is alluded to in the tract on Auricular Confession, the errors are in details, while the main fact remains. The name of the clergyman, the Bishop of Connecticut does not choose, for several reasons, to give in these columns. It has been communicated to the Bishop of North Carolina.

We have the fullest confidence that the Bishop of North Carolina will not suffer the matter to rest here. The name of the Rev. Mr Prescott has by current rumor, been coupled with some statement or insinuation in the *Calendar* (we cannot say which) and the allegation in the tract, and we are glad that his exoneration is so complete.

We are entirely in the dark as to the person who is meant, and we therefore hope before long to have full light on the subject, and learn *what* Diocese, (if any,) has suffered an infraction of its ecclesiastical and constitutional rights as alleged.

☞ Since the above was in type, we have received the following note from Bishop Ives, which in our opinion very satisfactorily disposes of the matter, as far as he is concerned, and shews the utter groundlessness of the charge:

To the Editor of the Churchman.

Rev. and Dear Sir: I have this moment received a note from the Bishop of Connecticut, informing me that the clergyman referred to in the charge made upon me of interference through the Society of the Holy Cross with other dioceses, and especially the diocese of Connecticut, was *not* the Rev. Mr. Prescott, but the Rev. Donald McLeod, formerly of Huntington, Long Island. I have only to repeat that the charge as having respect to this clergyman, is *equally false*. That Mr. McLeod, as the record of the Standing Committee of New York will shew, was transferred to my Diocese during the sitting of the General Convention of 1847; and as my own deacon was ordained Priest by myself at Brooklyn, and did not till then become a member of the Society of the Holy Cross. It is true that after this transfer, I allowed him, in consequence of the earnest request of the congregation at Huntington, to remain nearly a year im the parish there.

The Bishop of Connecticut mentions further that the above charge was first made in the *Protestant Churchman*, and not in the *Calendar*. If I have been led to do unintentional injustice to the Calendar, I ask the Editor's pardon.

Most respectfully,
Your friend and bro. in Christ,
RALEIGH, Feb. 18, 1850. L. SILLIMAN IVES.

Foreign Intelligence.

We continue our extracts from the files by the *Europa*.

We find the following *dictum* as to the *Gorham case* in the *London Daily News* of the 25th ult., which is somewhat later than anything else we have seen, and may not be very far from the truth, as accounting for the conflicting statements in our last.

"It is said the Judicial Committee have determined that the *doctrine of* BAPTISMAL REGENERATION *forms part of the teaching of the Church, but that the denial of the doctrine does not amount to heresy*; and since a bishop cannot, in regard to doctrine, refuse to institute a clerk unless the latter be *heretical*, Mr. GORHAM must be instituted."

There is an appearance of verisimilitude about this, which leads us to think the decision will be some such *muriparile* phenomenon. The plain words of the Prayer Book receive their rightful interpretation, and Mr. Gorham, though he does not teach the doctrine of the sacraments, "as the Church of England has received the same," and consequently is false to his ordination vows, is not a HERETIC, *technically speaking*, and therefore must be instituted! A promotion under such circumstances must be very agreeable. We shall probably know all about it by the next arrival.

RETURN OF AN ESTRAY.—The Rev. J. M. Jephson, formerly a curate of this parish, who caused some excitement a year or two ago, by seceding from our Church, and attaching himself to the Church of Rome, and who has been residing in the parish of Gorleston, a part of the borough of Yarmouth, on the Suffolk side of the river Yare, has, we understand, together with Mrs. Jephson recently received the communion in Gorleston Church, having regularly attended that church for some months past. We are also informed that he has resumed the title of Reverend, which after his secession from the Church of England he had laid aside.—*Guardian* from *Leeds Intelligencer.*

ANOTHER.—The Rev. Henry Battiscombe, M.A., late fellow of King's College, having separated, in the year 1837, from the Church of England, on account of objections connected with the sacrament of Baptism, and the occasional services of the Church, has now expressed to the Lord Bishop of London his entire concurrence with the doctrine and practice of the Church respecting that sacrament, and the removal of the objections he entertained.—*Ibid.*, from *Cambridge Chronicle.*

A PERVERT.—The Rev. James Stewart of Woolverston, near Ipswich, late curate to Archdeacon Berners, has gone over to the Church of Rome.—*John Bull.*

DIOCESE OF BATH AND WELLS.—*National School Teachers.*—The Lord Bishop of Bath and Wells has given his sanction to a scheme of annual voluntary examinations of the school masters and mistresses throughout the diocese, aud appreciating the vast importance of placing the management of our Church education in the hands of the clergy, his lordship expresses his "earnest hope that what is so well calculated to test and do credit to the teachers and to be a security to their employers, the clergy, for proper and adequate instruction, will be heartily sought and embraced by both parties.—*English Churchman*

DIOCESE OF EXETER.—*Heroic Conduct of the Rector of Falmouth.*—Early on Monday morning week a schooner was observed to be entangled on the coast between the Manacle Rock and Pendinnis Castle. Late in the morning she stranded directly under the cliff, above which is the mansion of the Rev. W, J, Coope, the Rector of Falmouth. She proved to be the Mary of Dartmouth, from the coast of Africa, 105 days. Here crew were seven in number, of whom two were blacks. They had been fourteen days without any provisions, except an allowance of two table spoonsful of flour daily, and it had been agreed to kill the dog on board on Friday for sustenance, unless delivered. The stranded schooner lay, the waves dashing over her at each return, and the crew clinging to the sea-side, making earnest gestures for assistance. At length the expedient was adopted of throwing the log line from the ship. The Rector, having a great knowledge of the footing of the cliff, attempted to catch the line, for which purpose he waded into the water some feet, and was nearly carried off by a sea. To the log line a large rope was attached, and to it a hemp cable. The end of the cable was fixed round a bridge in Mr. Coope's walk. The first who ventured and succeeded in reaching the shore was the mate. The remainder of the crew were got on shore one by one in a barrel, hung by a hank to the cable. As they landed, they were taken to the mansion of Mr. Coope, and treated with great benevolence.—*Ibid.*

THE *Manchester Courier* mentions a rumor that Dr. Lee, Bishop of Manchester, is to be tutor to the Prince of Wales (when Mr. Birch has reached a point in his preliminary instruction, we presume), but the Manchester *Guardian* has "the very best authority" for contradicting the report, and asserts that the Bishop of Oxford will have the responsible duty.—*Ibid.*

NEW HOUSE OF COMMONS.—We made a careful inspection the other day of the New House of Commons, in Mr. Barry's New Houses of Parliament. It is a noble room, sixty-two feet broad by forty-five long, and forty-five high—as small as is possible for the requirements of the house. Compared with the House of Lords, it is almost quaker-like in its decorations. The lights are from windows at the sides, that rise from about the middle of the wall to within a foot of the ceiling. At either end there are three noble arches filled with perpendicular tracery to correspond with the windows. The walls are pannelled with oak two-thirds up, carved with the well-known linen pattern, and on certain tiers surmounted with rows of shields for armorial bearings. The galleries for members, reporters, and strangers give boldness and effect to the whole composition. The Speaker's chair is at the north end, near his own apartments. The windows are filled at present with plain glass; but it is the intention of the architect to introduce a stained glass of a very simple character, in order to subdue the oppressive glare of light that floods the building from the plain glass of such noble windows. It is impossible to burn the house down: you might set fire to it, and destroy the whole of the furniture and fittings, but the flooring and walls, and even the roof, we believe, would remain intact and fit to receive another assembly with no other aid than that of the upholsterer. It is said that the building will be found to answer one of the first requirements of such a structure—that of allowing the voice to be heard distinctly throughout. The house might be made ready for the reception of members in a very short time—this session, we believe; but the works, thanks to an impoverished Exchequer, and an unwilling Chancellor, advance less rapidly than the paymaster—the public—would wish. We trust the miscellaneous estimates of the Chancellor will include this session a heavier item for the new houses than has been granted on any previous occasion. Ten years will have passed on the 27th of April next since the first stone was laid, and at the present pinched scale of Parliamentary grants there is very little hope of completing the building within the next six years.—*Athenæum.*

Margaret Chapel.—The former scene of Mr. Oakley's ministerial labors is about to undergo a great change in its outward and visible aspect; or rather, perhaps, to be transformed into quite another place altogether. Margaret Chapel, so celebrated, and with many so great a favorite, is on the eve of being razed to the ground, if the work of demolition has not already commenced; and upon its site, which is to be greatly enlarged by the removal of several adjoining buildings, a spacious and splendid edifice is to be reared. If all accounts be true, it is far to exceed in solemn ecclesiastical grandeur anything of the kind of which the metropolis can now boast. They have large funds at their command for the purpose, which have been accumulating for several years, and more, it is understood, will be readily contributed should it be found requisite. As a temporary place of worship, while the new church is building, they have fitted up a large room in a neighboring street, which the Bishop has licensed for their use.—*Oxford Herald.*

Departure of the Arctic Expedition.—*Woolwich, Jan.* 10.—The Enterprise, Capt. Collinson, C.B., and the Investigator, Commander M'Clure, were occupied in taking additional stores on board on Wednesday. Amongst the articles taken on board was a cask labelled "Presents"—no doubt for the Esquimaux, and its contents were stated on the top to be 350 files, 800 awls, and 20lbs. of vermilion; a large packet of letters were also received on board, in a strong white leather bag, addressed to the officers and crews of Her Majesty's ships Erebus and Terror, Behring's Straits. The anxiety to witness these vessels continued unabated all day, and hundreds of persons went on board, although the vessels were so crowded with stores that the visitors could scarcely move on deck, or even below. There is an excellent library on board, and every comfort provided for the officers and crews during the long winter of the northern regions. All things being in readiness, about 9 o'clock this morning, the Enterprise, Capt. Collinson, C.B., and the Investigator, Com. M'Clure, slipped from their moorings. The scene was a most imposing one and will long live in the remembrance of the thousands who witnessed it, many of whom were seen to shed tears. On the wharf of the dockyard were assembled Captain Horatio Austen, C. B., acting Superintendent of Woolwich Dockyard; the principal officers of the yard, the band of the dockyard battalion, and the whole of the artisans and laborers both of the dockyard and factory, amounting to about 1800 men. The Fisgard flag-ship manned her yards and hoisted her colors. The Monkey steam-tug took the Enterprise in tow, and the Investigator was taken in tow by the Lightning steam yacht. The word for starting having been given, both of the steamers put their engines in motion. As the vessels were leaving, the band of the battalion struck up the National Anthem, followed by the appropriate airs of "Hearts of Oak," "Rule Britannia," "The girl I left behind me," "Should auld acquaintance," "Jeannet," &c. As the discovery ships passed the Fisgard the latter dipped its colors as the signal of farewell, which was followed by a similar mute but expressive adieu from the departing vessels. Then rose a cheer loud as 1800 voices could give utterance to—another and another—and the echoes died over the waters of old Father Thames as the Enterprise and Investigator floated down the stream. The ships proceeded to Greenhithe, to have their compasses adjusted, and to-day a clerk from London will go down to pay them in advance. On Saturday morning they will leave Greenhithe, and be towed to Devonport, where their final orders will await them. At 12 o'clock the Right Hon. Sir F. Baring, M.P., First Lord of the Admiralty, Rear-Admiral Dundas, C.B., M.P., First Naval Lord, Rear-Admiral Berkeley, C.B., M.P., Captain Lord John Hay, Sir Baldwin Walker, K.C.B., Surveyor of the Navy, and a party of ladies arrived in their carriages at the dockyard, and immediately embarked on board the Black Eagle, Admiralty steam-yacht, and proceeded to Greenhithe, where they inspected the discovery ships, and remained some time on board. Their Lordships returned to Woolwich shortly after 4 o'clock, and immediately re-entered their carriages and returned to town.—*John Bull.*

The ships arrived at Plymouth on the 15th, and were detained some days in being fitted with machines for breaking ice: they finally sailed on the 20th. Success attend them!

A large meeting was held in London, on the 15th of January, relative to the proposed exhibition of the industry of all nations. The sum of twelve thousand pounds was subscribed and enthusiastic speeches were made by Lord John Russell and others.

It is gratifying to be able to announce that the Rev. Mr. Miertsching, late a Moravian missionary on the coast of Labrador, has arrived in London and has since proceeded for Plymouth, to join the Enterprise, Capt. Collinson, C.B., as interpreter to the expedition when they arrive in Behrinfi's Straits. The liberality of the Admiralty in furnishing the expedition with everything which they can want has been well seconded in this instance by the Rev. P. Latrobe, Secretary to the Moravian Mission in London, who exerted himself to bring Mr. Miertsching from Germany at a short notice. Mr. M. only returned from Labrador in October last.—*John Bull.*

The Young Men of London.—The early shop-closing practice adopted in the metropolis exposing many young men to the temptation of mis-spending their time, a society was some time ago formed for opening evening classes for the instruction of young men in the classics, arts, and sciences, at an easy rate, this scheme being sanctioned by the highest ecclesiastical authority, many distinguished clergymen and eminent laymen. It appears from the report of the Committee that these classes have been open during three terms, and that the experiment has proved so highly successful that an extension of the system has become necessary. The class teachers are for the most part clergymen who have acted gratuitously, and additional assistance being now required, an appeal for a corresponding addition to the funds in order to meet it has become necessary. —*Ibid.*

Zoological Gardens, Regent's Park.—Every precaution which ingenuity could suggest has been taken to preserve this valuable collection of animals from the present inclemency. The giraffes, hitherto looked upon as the most delicate of respiratory animals, are in excellent health, and which, we are informed, is to be greatly attributed to the adoption by the Society of the means of warming the building by a "*pyro-pneumatic* stove," the invention of Mr. Pearce, of Jermyn-street, which creates an atmosphere found by analysis to be the nearest approach to salubrity that is possible to be artificially obtained. The ostriches are also under the same influence, and appear as lively as captured birds would be in their native climate.—*Ibid.*

Russia.—An extensive conspiracy to overthrow the government had been discovered. The ringleaders, 21 in number, had been tried by court-martial and sentenced io be shot, but the Emperor commuted the sentence to hard labor in the mines. His Majesty granted a complete amnesty to all those who had thoughtlessly joined the conspiracy. —*Ibid.*

New York Dispensary.—A friend has placed in our hands the Report of this excellent Institution, and we avail ourselves of his kindness to lay some of the details before our readers. The report exhibits a vast amount of gratuitous labor and medical assistance bestowed upon the sick and needy of this rapidly growing city. The number of patients relieved for the year 1849, has been 44,379. Of these 34,679 were prescribed for at the Dispensary, and 9700 were attended in the districts. The vast increase of emigration and the ravages of the cholera, with its attendants, dysentery and diarrhœa, have, during the period named, greatly multiplied the number of patients. In 1840, the aggregate was 13,537, and the increase in ten years has been 30,822. Of the 9700 out-door patients only 260 are reported as having died, which speaks very favorably for the diligence and skill of the visiting physicians. And these good results have been effected at an astonishingly small expense—for the whole cost of medicines and medical advice has been $3591. This, no doubt, is owing in a great measure to the judicious, thorough method of visiting the patients, adopted by the trustees appointed for that purpose. There is also a visiting physician for each district We are told that the clergy by sending the names of the poor of their congregations who are in need of medical aid, and unable to attend the Dispensary, will find the cases promptly and skilfully attended to; or they can send such as are able to go to the Dispensary, where a skilful and attentive physician is always in attendance between the hours of 9 A.M. and 2 P.M. We must not omit that of the patients last year 29,586 were natives of Ireland, a fact which of itself speaks volumes in favor of the impartiality and humanity of the conductors and officers of the Institution. Well do they exemplify their motto inscribed on its portals, "I was sick, and ye visited me."

In consequence of a necessary enlargement of their building, and the consequent expenses, the present means of the Institution are exhausted. The payment of fifty dollars constitutes a Life Member, and that of five dollars an Annual Subscriber. The number of the latter does not exceed one hundred. We shall cordially rejoice, if these brief remarks lead some, at least, of our readers to remember the sick poor of our city and add their subscription to this efficient means provided by the philanthropic for their relief. The Treasurer is Mr. George T. Trimble, 157 Maiden-lane

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Church Missionary Society for Seamen.—We call attention to the advertisement in another column of the Sermon in behalf of this excellent Society. We are sorry to learn that though the Churches are paid for, and the annual expenses for salaries to the two missionaries and other contingencies do not exceed 4000 dollars, yet that occasionally they are embarrassed by the failure of the Church to supply the requisite supplies as from time to time they are needed. We trust that the result of the Sunday evening collection at the Church of the Holy Communion will fully meet the deficiency, and that the interest of those assembled, in this valuable Institution, will not cease with the services.

South Carolina.—In giving the notice of the displacement of Jedidiah Huntington, M.D., it read "Notice is given that he *be* displaced from the Ministry." It should have read—"*has been* displaced, &c." We did not see the circular, which came late and was sent at once to the printing office, but were informed it had been accurately copied.

New Publications.

A Companion to Ollendorf's New Method of Learning to Speak and Write the French Language; or Dialogues and a Vocabulary—By George W. Greene, Professor of Modern Languages in Brown University. Pp. 273; New York, D. Appleton & Co.

This forms a very useful member of Messrs. Appleton's excellent series of books of instruction. To each of the Dialogues, which are well devised and arranged, is prefixed a vocabulary of the principal words contained in it, which must be committed to memory before the other is studied. Thus with moderate attention, a considerable stock of words will soon be acquired, and the sentences in the Dialogues are to be thoroughly *parsed* among other things; in this way only can an accurate knowledge of a language be attained. Rules and idioms are interspersed; and a general vocabulary is added at the close, very profitable to the student.

Ollendorf's New Method of Learning to Read, Write, and Speak the French Language—By V. Value, to which are added Value's System of French Pronunciation, &c., &c. Pp. 576. New York; D. Appleton & Co.

Mr. Value has taught practically Ollendorf's system for many years, and hast bestowed much thought and labor on the improvements of this edition. The longer lessons have been judiciously sub-divided; much attention has been bestowed upon the arrangement of the exercises relating to the subjunctive mood: besides the system of pronunciation, we have an excellent grammatical synopsis which appears to us on a brief examination very happily constructed and of great *value.* In his preface the author mentions several minute corrections made in this edition which show the care and accuracy bestowed upon it.

We have received from the same firm the *third* number of their new Dictionary of Mechanics and Engineering; among the valuable articles it contains may be mentioned those on Blowing Machines, Blow-pipes, &c., with an elaborate description of the improvements by Professor Hare of Pennsylvania, Bobbinet Machinery, and Boilers. It is intended that the whole work shall be completed within the present year; the drawings are original and provided expressly for the work, and are of very great use and benefit.

James Mountjoy; or, I've been Thinking,—By A. S. Roe, is a well told tale, delineating the good effects of industry and morality in elevating youths from poverty and obscurity, to competence, reputation, and usefulness in their social relations. The author makes all the heroes and heroines very *handsome* as well as very good, which detracts from the moral effect intended.

First Lessons in Arithmetic—Grammar of Arithmetic,—by Charles Davies, L.L.D.: New York, A. S. Barnes & Co.

The first of these combines the oral method with the method of teaching the combinations of figures by sight, and is a capital introduction for beginners. The second is a careful "analysis of the language of figures and science of numbers," evidently the product of careful thought and much experience. It contains some well-founded strictures on the common modes of arrangement in the popular treatises on arithmetic, and observations as to a more philosophical and accurate system of teaching. Though brief it will give most readers abundant materials for thought and study.

M. Tullii Ciceronis Orationes Selectæ xii.—Pp. 300; Philadelphia, Lea & Blanchard, is another in the classical series of Dr. Schmidt, and printed in the same accurate and neat style as the former volumes. The text is that of Orelli, Zurich, 1836, with most of the emendations of Klotz; and the notes have been prepared from several different editions, as Weiske, Matthiæ, and Zumpt, and the Neapolitan edition of 1777. The book comprehends a judicious selection from the most celebrated orations —the 4th Book of the accusation against Verres—the orations against Cataline, and the 1st and 14th Philippics: and those for the Manilian Law, P. Sulla, Ligarius, Deiotarus and Archias.

The Lenten Fast. The History, Object, and Proper Observance of the Holy Season of Lent: By the Rev. W. Ingraham Kip, D.D.; Fourth Edition, E. H. Pease & Co., Albany, Stanford & Swords, New York; 1850.

This popular book has reached a fourth edition—the best evidence of its merit, and of its adaptedness to the wants of the Church. It first appeared some seven years since; and it has been as it continues to be, very useful and influential, in diffusing information upon the subjects of which it treats, and in promoting the more general observance of the Holy Season of Lent. It will be found interesting both in style and matter; not only by Churchmen, but by others who desire to know something of the reasons for the observance of this season, and of its history. There is no other book in use among Churchmen so well adapted as this to their wants during Lent. It contains interesting historical notices of the observance of this season in the Primitive Church, exhibits the religious influences which its discipline is calculated to promote; and sets forth in a very impressive manner the solemn and sacred facts which are commemorated by the Church in the services of Holy Week. *

Addresses at the Inauguration of Mr. Charles King, President of Columbia College, on Monday, November 28, 1849, in the College Chapel. Printed for the College.

We have read this handsomely printed pamphlet with much interest. The address of Prof. McVickar has much delighted us both on account of the tenderness and feeling displayed, the affectionate tributes of respect and friendship to former officers and associates, particularly the revered and beloved Dr. Harris, and the high and sound views of education in its true sense presented. We have given a happy specimen of this on our fourth page, and shall give in our next an interesting and ably written account of the English University system. Dr. McVickar's long association with the College,—a graduate at the commencement of the present century, and a professor for 35 years, cannot but give great weight to his deliberately expressed opinions. The reply of the new President is in a gentlemanly and scholar-like tone, proposes several topics of high interest for consideration—an astronomical observatory worthy of this great city, professorships of foreign languages founded by private liberality, as the German was by the late Mr. Gebhard, and the improvement of the College Library. We are sorry to see however, the great pains that were taken to show that Columbia College is in no sense a Church institution, and that the conditions imposed by Trinity Church as a slight equivalent for her munificent donations were slightingly spoken of. These things ought not so to have been in such a presence and on such an occasion.

The Mercersburg Review, January 1830. Vol. II, No, 1. Published by the Alumni Association of Marshall College. This periodical presents several features of great interest. Some of its contributors as Drs. Nevin and Professor Schaaf are favorably known by their high views of the Christian Church, Ministry, and Sacraments which are directly opposed in many respects to the loose Protestantism of the present day. This high tone is apparent in the Prospectus of the Review, in which they profess that "the line in which it seeks to move is that of a scientific and truly historical faith, in distinction from the two extremes that threaten its overthrow, the one on the right hand, the other on the left. These are blind outward authority on the one side, which completes itself in the form of Romanism, and no less blind individual freedom on the other side, whose last sense is reached in Rationalism. Both are *extremes* in which truth under one aspect is converted into falsehood by being violently sundered from itself under another. The great problem for the present time is believed to be the reconciliation practically as well as theoretically of the two tendencies, which lie at the foundation of this wide-spread abuse. On its successful solution would seem to lie the most precious and solemn interests of the age." This is very just, and we shall be happy to see from time to time how this conservative periodical proceeds in the task before it. The present number contains several able articles. The first on the "New Creation" is a thorough refutation of some shallow and rationalistic talk respecting the great doctrine of the Incarnation, and conclusively demonstrates that it is the fountain and source of a new life—a real and actual union of believers with Christ. The article on Faith, Reverence and Freedom abounding with rich imagery and profound thoughts, is from the same able pen; as also a courteous and powerful paper on Mr. Brownson's Review, in which his theory of the necessary infallibility of the Roman Church is severely and justly dealt with. There are two historical articles—the one on the history, government, science, and theology of India—comprehensive and instructive; the other on the "Old Palatinate Liturgy of 1563," which defends the use of such prescribed forms in a very sensible and logical manner. This Review appears every two months, and the subscription price is $3 a year.

Hume's History of England. Vol. VI. P. 554. Phillips, Samson, and Co., Boston. 1850.

This volume completes this remarkably neat and convenient edition of this celebrated historian. Hume's merits and defects have been determined long since. His unhappy scepticism and irreligion render the utmost caution necessary in reading his statements on religious subjects, and modern researches have exposed numerous erroneous statements in matters of detail, and a want of depth and adequate discernment as to many momentous epochs in the constitutional history of the nation: he is especially defective as to the Saxon period. Nevertheless, though it has been clearly shown that a better history might be written, it has yet to be produced; and till that is done Hume will hold his own. An excellent and copious index has been provided expressly for this edition, which takes up 175 pages, and will be found of great advantage.

The same firm announces an edition of Gibbon's Decline and Fall of the Roman Empire, *with Milman's Notes*, to be completed in six volumes, unabridged, and uniform with the above.

They have also published the 10th Number of their superb edition of Shakespeare, containing the *Merchant of Venice*, with a finely-executed portrait of *Portia*.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., L.L.D., by his Son-in-Law, the Rev. Wm. Hanna, L.L.D. In three Volumes. Vol. I. Pp. 514. New York: Harpers.

Judging from the contents of the first volume this work bids fair to possess uncommon interest, and to be a valuable contribution to the department of biography. It contains the account of Chalmers' infancy and youth, and the first 15 years of his ministry in the Presbyterian Kirk. A lively description of the miseries of a private tutorship is given in his early letters. The details of his severe mental contests with the spirit of infidelity and Pantheism then rife are both striking and instructive. Then we have the details (not devoid of warning) of his devoted attention to mathematics and chemistry as a Professor in St. Andrew's, and the squabbles between him and the Presbytery to which it gave rise. At this time he was much more of a philosopher than a theologian, and had very inadequate notions of the duty and responsibility of a Christian teacher. His gradual change of views, and the process by which it was effected are narrated in his own language in copious extracts from his journal and his correspondence, which have been put together with great judgment by the biographer, with just sufficient remarks of his own to afford the requisite connexion and explanations.

The Life and Correspondence of Robert Southey, edited by his Son. Rev. C. C. Southey. P. 2. Harpers.

We have but to announce the 2nd part of this delightful autobiography, as it may well be termed, to excite eager anticipations from those who have read the first. It is chiefly made up of his own charming letters, and contains an entertaining account of his visit to Spain and Portugal; his early historical and other literary efforts, Madoc, &c.: which correspondence must be read leisurely to be thoroughly appreciated.

We have received from Messrs. L. Scott & Co. their handsome reprint of the Edinburgh Review and Blackwood's Magazine for January. The former contains first, *Colonization*, depicting with great force the vast increase of Pauperism in the United Kingdom, especially in Ireland and advocates colonization on a large scale as the only adequate remedy—the internal resources of the Canadas, Australia, &c., are clearly pointed out. Secondly, British Mines: a valuable article on the expense and difficulties of working them, the necessity of a more perfect system of records of operations, and the defects of the law as to mining leases. Thirdly,—Orange Processions, occasioned by the party fight at Dolly's Bræ on 12th July, 1849, a severe but well deserved rebuke of the actors in that transaction and of that party spirit which is peculiarly the bane of Ireland; fourthly, Grotes' History of Greece, highly laudatory of that work, while it is also discriminating; fifthly,—Shirley, which strange book is pretty thoroughly dissected; sixthly, Turkey and Christendom, an able sketch of Turkish history; seventhly, Sanitary Reform, useful here as well as in Britain; eighthly, Lamartine's History of the French Revolution of 1848, which is candid in its tone, and estimates rightly we think, that gentleman as an orator, historian and politician.

Blackwood's Magazine contains—*The Year of Reaction*, written, as may be supposed, in a high Conservative strain, but much nearer the truth than the popular demagogueism so profusely poured forth amid the torrent of insurrection and strife which for a time overflowed Europe: a cutting review of Dixon's Life of Howard, embracing a happily-executed sketch of the life of the great philanthropist: a formidable statistical article on British Agriculture, in favor of a protective duty on foreign grain, and which shows that the farming interests there are in a bad way. A racy paper, entitled *American Adventure*, tells some home truths. There are, moreover, the continuations of two tales, poetry, &c.

We have received Littell's Living Age, Nos. 199 to 301. They contain, as usual, a great variety of well-selected articles, especially an elaborate account of the magnificent *Britannia Tubular Railway Bridge* at the Menai Straits.

Also part of the Married Life of Mary Powell, wife of Milton, a very prettily told narrative, fictitious indeed, but bearing a strong resemblance to the truth and reality.

Harrison's Essay on the English Language is an important philological work, published by E. C. & J. Biddle, Philadelphia, and for sale by D. Appleton & Co., New York, which shall be noticed more fully hereafter.

Domestic Intelligence.

New Hampshire.—January 14th and 15th, the Bishop visited St. Andrew's Church, Hopkinton, preached twice, and confirmed two persons. This parish is again destitute of a pastor, the Rev. E. F. Putnam, its late pastor, having removed to another diocese.

January 16th, the Bishop visited St. Paul's Church Concord, preached twice, and confirmed nine persons. The blessing of God manifestly rests on this Church, and its presence in the community is more and more felt.

January 17th, the Bishop visited St. Michael's Church, Manchester, preached in the afternoon, in the evening confirmed 21 persons, and delivered to them an address. Will not they who have means, give something to aid this deserving parish in paying off a debt of a few hundred dollars? The debt grew out of the cost of the church. The necessity for its payment has become imperative. A moment's consideration will bring to the view of thoughtful and benevolent minds, special reasons to justify, in a manufacturing town, the soliciting of aid from abroad in the erection of churches. The Rev. John Kelly is Rector.

January 19th, the Rev. Mr. Salter took the Bishop over from Dover to Salmon Falls, where the latter spent some hours in pleasant intercourse with the few but warm-hearted friends of the Church, a public service being, for special reasons, dispensed with.

January 20th, Sunday, the Bishop visited St. Thomas' Church, Dover, preached three times, and confirmed four persons. The Bishop was glad to see in attendance, on the several services of the day and evening, the friends of the Church who live at Salmon Falls, distant five or six miles. Certain it is, St. Thomas is in a growing and vigorous condition, and its conservative influence in that most respectable community, is making a clear and decided report of itself.

January 22d, the Bishop visited St. John's Church, Portsmouth, preached, and confirmed three persons. This was the most tempestuous day of the season, and attendance at Church was difficult and dangerous. The congregation was more numerous than could have been expected.

February 3d, Sunday, at a special confirmation, held in Trinity Church, Claremont, of which the Bishop is Rector, three persons received 'the laying on of hands.'—*Christian Witness.*

Pennsylvania.—The Rt. Rev. Bishop Potter preached, confirmed four, and administered the communion on Sunday morning, the 3d inst., in the Swedes' Church, Upper Merion. In the afternoon catechized and addressed the children in St. John's Church, Norristown, where he also preached in the evening, and confirmed eight.

On Sunday the 10th, in the morning, preached and confirmed seven at the Church of the Ascension; in the afternoon catechized and addressed the children at the Church of the Advent. In the evening, preached in Emmanuel Church, Kensington.—*Episcopal Recorder.*

Maryland.—The Rev. Alfred Holmead, having presented letters dimissory from the Rt. Rev. the Bishop of Virginia, has been received into the Diocese of Maryland.

The Rev. Robert M. Mitcheson has taken letters dimissory to the Diocese of Virginia.

The Rev. John Martin has taken letters dimissory to the Diocese of Indiana.

Candidate for Orders.—Mr. George Francis Beavin has been admitted a candidate for Holy Orders, upon a recommendation by the Standing Committee under date of Dec. 13th.—*Ch. Adv.*

Missouri.

From the Banner of the Cross.

We have great pleasure in publishing the following correspondence. It speaks for itself. Never, we are sure, was compliment better deserved. And we rejoice that those who thus spoke from the heart gave substantial evidence of their sincerity. The amount enclosed was about three thousand dollars.

(For the Banner of the Cross.)

St. Louis, Dec. 10th, 1849.

Right Rev. C. S. Hawks, Bishop of Missouri

Right Rev. and dear Sir:—During the prevalence of the fearful pestilence with which the Almighty has recently seen fit to chasten us, we have witnessed with deep interest your assiduous discharge of the duties connected with your holy office.

With untiring energy and indefatigable zeal you were ready, by night and by day, to attend to the incessant calls made upon you, seeking to alleviate the bodily sufferings of the sick, whilst administering to their spiritual wants, soothing the last hours of the dying, by the consolations of our holy religion, and pouring the balm of comfort into the souls of the afflicted, by inspiring them with resignation to the will of our All-wise and Merciful God, and directing them to the only true source of hope and consolation. You allowed neither the danger of infection, your own frequent indisposition nor bodily fatigue to interfere with your pursuit of these holy offices.

Thus active in the cause of religion and humanity, you have, by God's grace, contributed to His glory and the relief of His distressed children.

Being anxious to furnish some abiding testimonial of the admiration and esteem which your self-denying labors in the path of duty have elicited, we beg your acceptance of the enclosed sum, contributed with the view to aid in procuring a suitable residence for yourself, and one who, seeming to be endued with more than her wonted strength in those days of trouble, by her works of charity and love, and the exhibition of her Christian faith, has approved herself to be indeed "an help meet for" you

We pray the Giver of every good and perfect gift to bestow His blessing upon you and yours, and to pour down upon you abundantly the graces of His Holy Spirit, that with renewed vigor and increasing usefulness, you may continue in the exercise of your holy calling, until in His good Providence, He shall see fit to remove you from His service on earth to your final reward in Heaven.

With sentiments of unfeigned regard, we remain, right reverend and dear sir, your friends and servants, ———

To Messrs. M. Kennett, Walker R. Carter, Meredith Ogden, Committee in behalf of many Parishioners of Christ Church, St. Louis.

Gentlemen:—Your letter was placed in my hands just as I was starting for Indianapolis, to attend the Consecration of the Rev. Dr. Upfold, the Bishop elect of Indiana; upon my return from the discharge of that duty, I give it my early attention.

To say that I thank you, would seem to be saying very little in return for your kindness; yet what more can I say? With a full heart I give you my thanks and my prayers—my sympathies and struggles are with you still.

It pleased God to allow the late awful pestilence, of which you speak, to fall, I think, more heavily upon St. Louis than upon any other spot in our country; and in the discharge of the sacred duties of my office, it is true I was with you, and witnessed the wretched sorrows of the past season; yet, after all, what have I done? I have only done that which "it was my duty to do." I have ever regarded a public trust as a very sacred thing. He who is vested with such trust, may allow nothing to come between him and its execution, except the Providence of God.—This rule should hold good with men carrying mere temporal trusts: how much more so in him who holds a high spiritual trust, who is appointed as an Ambassador of Christ, to stand between the living and the dead? I can only say, then, that during the past season, I tried to discharge my duty, yet remembering still, with deep regrets, how little I was able to do for my suffering fellow-citizens, I feel that after all, I was in many instances an unprofitable servant. Your letter, with its fulness of love, deepens these regrets.

I should do injustice to myself and the memory of others, if I did not state my indebtedness for aid rendered me in the discharge of duty, through the late trying season, to two of the Clergy of my Diocese. One of these, the Rev. Mr. Griswold, fell, as you know, a martyr to his zeal, and has passed beyond the reach of our censures or our rewards.—The other, the Rev. Mr. Van Bokkelen, after using the office of a Deacon well, has now removed to a distant Diocese, and must carry with him my tender remembrances always. I shall ever bear in mind the fidelity and zeal of these two brothers, during the sad season of pestilence.

In the remembrances of the season, too, I can never forget the fidelity with which the ministers of every denomination in our city shared the perils of the pestilence. In my tours of duty I met them often, by day and by night, engaged in their works of love, and felt deeply that they carried with them a zeal and earnestness fully equalling if not surpassing my own.

To a minister of Christ no comfort can be so rich as that which is permitted, when he is allowed to see the flock of his charge walking by faith, and not by sight; when he may know that they regard this life as a pilgrimage to another, and with a sure trust in God's tender mercy in Christ, bow meekly to the dispensations of Heaven, whatever they may be. In the names before me I recognize those of some who wisely had learned the way of life before the storm fell upon them—of others who through the darkness of the storm, caught the first ray of the light of life, and of others whose hearts, touched by the scenes of the storm, have learned to look upward, and are by God's mercy beginning to know that "Jesus is the way, the truth, and the life."—Beloved, in such a tempest how idle is any other stay than a firm and abiding trust in our crucified Redeemer? He who has not found Him, knows neither how to live nor how to die. I pray God that the fruits of the pestilence may be to us all "the joy and peace of believers." A merciful answer to this prayer will be my richest comfort.

In your letter, too, there is a petition which I trust the good Lord will hear and answer. May He approve my ministry among you with His richest blessing! May many souls be won to Christ, so that at the last we may all enter into His eternal rest, through Jesus Christ our Lord!

I can do no more, gentlemen, except again to thank you, and say that the enclosure of your letter is accepted, and will be held sacred for the purpose specified.

I am, in tender love, your friend and Bishop,

C. S. Hawks.

CLERICAL CHANGES.

The Rev. Charles H. Gardiner has removed to Morristown, New Jersey. He requests letters and papers intended for him to be addressed accordingly.

Married.

In this city, on Tuesday, 12th, by the Rev. Benj. C. C. Parker, John Charles Fitzgerald to Margaret Jane O'Donnell, all of this city.

Died.

On Sunday morning, 3rd inst, Martha Q., wife of John R. Lewis, and daughter of Joseph Benedict, aged twenty-three years.

Notices.

☞ Dr. H. Colburn of Baltimore is an authorised agent for the collection of subscriptions to this paper in the diocese of Maryland.

The Standing Committee of the Diocese of New York have requested the Rt Rev. Carlton Chase, D.D., of New Hampshire, to perform Episcopal Services in the following Churches during the season of Lent. The Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list.

2nd Sunday in Lent, Feb. 24, A. M. Christ Church, N. Y. Ordi'n
P. M. Calvary, Brooklyn.
E. Holy Trinity, Brooklyn.
Wednesday, " 27, E. Crucifixion, N. Y.
Friday, March 1, P. M. Grace, Brooklyn Heights.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.

Rev. J. F. Schroeder, Rector.

Course of Sunday evening Lectures on Romanism.

Lecture II, (on Sunday, Feb. 24th,) *The Church's Holy Communion and the Romish Mass.*

Service at 7½ P. M.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow street, near Grand.

Rev. Dr. Wainwright will preach in this Church to-morrow evening.

Service to begin at 7½ o'clock.

February 23, 1850.

PRIMITIVE CHURCH OF IRELAND.

A course of lectures on the above subject, will be delivered in Odd Fellow's Hall, Third street, near Grand, Williamsburg, by the Rev. Robert J. Walker, of the Episcopal church, on the evenings of Tuesday and Thursday, of the three next succeeding weeks.

The first lecture will shew how Christianity was introduced into Ireland.

The second lecture will treat of the labors of the early Irish divines in England, Ireland, and on the continent.

The third lecture will prove the identity of the doctrines and discipline of the early Irish church, with those held and observed by the Episcopal church of the present day.

The fourth lecture will disprove and refute *all* the peculiar and unscriptural dogmas of the Roman church, from the writings of the Irish divines of the 6th and 7th centuries.

The remaining lectures will shew how Popery was forced on the Irish people, in the reign of Henry 2d of England.

At the close of each lecture, a collection will be made to aid the congregation of Calvary Free Church, Williamsburg, to erect a house of worship, in the northen part of the village.

These lectures will probably be repeated in New York, and Brooklyn.

Feb. 23, 1850.

FAIR.—St. Simon's German Free Church.

It is proposed to hold a Fair the beginning of April next, the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above church.

Ladies interested in this undertaking are respectfully solicited to aid in preparing and collecting suitable articles.

Contributions will be thankfully received by Mrs. Cook, 276 Houston st. and Mrs. Duncan, 166 Twelfth st.

MISSION TO SEAMEN.

A Sermon in behalf of this Mission will be preached by the Rev. S. P. Parker at the Church of the Holy Communion, on Sunday evening next, the 24th, and a collection made. Divine service to commence at half past 7 o'clock. All interested in this object are invited to attend.

CHURCH DU ST. ESPRIT, FRANKLIN-ST.

On Sunday morning next, a collection will be taken up, in this church, for the benefit of the sufferers, and of the relatives of the victims of the late dreadful calamity in Hague street. The friends of the poor and afflicted are respectfully invited to attend.

Louis Loutrel, Warden, }
B. de la Pierre, Vestryman } Committee.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 12th inst., the Treasurer has received the following contributions:

St Pauls, Detroit, Mich, 20; S S, 18 50; Christ, Allentown, N J, 4; St Thomas', Taunton, addl, 1; St Timothys, Catonsville, Md, 40; Christ, Smithfield, Isle of Wight, Va, 12; Old Surrey ch, 5 24; St James', Fairhaven, Ct, 5; St Mark's, New Britain, Ct, 7; St Paul's, Beloit, Wis, 4; S S, St Paul's ch, New Haven, 8; ch of the Nativity, Huntsville, Ala, 43; for the Chickasaw mission, 20; St Andrews, Springville, Pa, 5 50; All Saints, Frederick, Md, for Bp Chase's mission, 25; Bp Freeman's, 25; C D, 2; Trinity, Newark, N J, Christmas offgs, S S, 11 19; Fort Kearney, Lieut D P Woodbury, U S Engineer, 7; total, 263 44.

THOMAS N. STANFORD, Treas.,
New York, Feb. 19, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 11th inst.

Mrs A B Dark, 4; C D, don, 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 18, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 11th inst.

Grace ch Brooklyn Heights, Rev Dr Vinton, 24 08; S S Van Boskerck, 1; C D, 1; Mrs A B Dark, 2; Rev Benj Evans. 3; W Van Norden, 1; total, 32 08.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 18, 1850. 20 John-st

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 14th ult.:

Colls at the N R chapel, for books 3 93; do for the mission, 6 34; E Porter, 2; H Southmayd & Son, 2; A Southmayd, 1; R W Folger, 4; E P Clay, 2; J H Betts, 2; W Burger, 2; A Mc Nulty, 2; J Warren, 5; L Hobart, 5; W S Wilson, 5; Mrs E Giles, 5; S Davis, 5; Dr B Ogden, 5; Mrs C Minton, 5; R L, thro' H P Marshall, 5; J W Hughes, 2; T W Ogden, 5; G D Morgan, 5; R Sill, 2; L Morris, 5; coll at the ch of the Mediator, after sermon by Rev G T Bedell, 210 90; C M L, thro' J Neilson, Jr, 5; P Morris, 2; J H Morris, 4; A R Walsh, 2; T B Coddington, 2; colls at the E R Chapel, for the mission, 5 19; ditto, for books, 12 24; S B Caldwell, 2; J Wight, 20; S T Cary, 4; Miss E Terrill, 2; H Meigs, Jr, 2; E L Houghton, 25; T P Cumings, 5; D H Hoyt, ann, '48, '49, 7; H G Nicholls, 4; W A Duncan, 5; ship Baltimore, box, 13 cts; total, 405 69.

J. DAVENPORT, Treasurer,
Feb. 11, 1850. 10 Platt street.

THE POOR.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

LOT JONES, 77 Second Avenue.

From A L, 5; C M T, a bundle of clothing; John D Wolfe, Esq, 50; by S & S, H L, 5.

New York, Feb 19, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

☞ The subscriber, Rector of the Free ch of the Holy Martyrs, gratefully acknowledges the following donations for the suffering poor in the eastern section of the city.

M E F, 2; R S, 1; several friends of the poor, different articles of food and clothing.

Donations may be left at Stanford & Swords, 139 Broadway, or with JAMES MILLETT,
133 Eldridge st.

FREE CHURCH OF THE GOOD SHEPHERD.

The Subscriber gratefully acknowledges the receipt of three dollars in a note from an anonymous friend.

RALPH HOYT, 117 Madison St.
New York, Feb. 20, 1850.

Advertisements.

VALUE'S IMPROVED EDITION OF
OLLENDORF'S FRENCH GRAMMAR.

D. APPLETON & CO. publish this week Ollendorff's New Method of learning to read, write, and speak of the French Language; with the lessons divided into sections of a proper length, for daily tasks, and numerous corrections, additions, and improvements, suitable for this country. By V. Value. To which are added, Value's System of French Pronunciation, his Grammatical Synopsis, and a New Index and Models of Commercial Correspondence. 1 vol. 12mo. of 575 pages. Price, $1.

New York, Feb. 7, 1850.

Messrs. D. Appleton & Co.:

Gentlemen—I have perused your new edition of Ollendorff, by Mr. Value, and contains all the improvements the original work so much required. It is evidently the result of long research, time and labor, founded upon long experience, and a thorough knowledge of the sysrem, and in my estimation, far superior to any work of the kind which I have yet met with. I intend adopting the use of it in my classes. Respectfully, J. ROEMER,
Prof. of the French Language in the N. Y. Free Academy.

D. A. & Co. have just published, Companion to Ollendorff's new method of learning to read, write, and speak the French Language; or, Dialogues and a Vocabulary. By Geo. W. Greene, Instructor of modern Languages in Brown University. 1 vol. 12mo, 75c.

D. A. & Co. also publish the following other French Text-Books:
The Classic French Reader for advanced students. By M. De Fivas. Edited by J. L. Jewett. 12mo. $1.
Ollendorff's new method of learning to read, write, and speak the French Language. Edited by J. L. Jewett. 12mo. $1.
The Elementary French Reader. By M. De Fivas. Edited by J. L. Jewett. 12mo. 50c.
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Feb. 23. tf

Poetry.

From the Banner of the Cross.

Rev. Sir and Editor:—Will you grant a space in the poetical corner of the Banner, for the following beautiful ballad. I do not know the author's name. It was extracted from a London work, and sent to me by a friend, whose refined and correct Christian taste is fairly displayed in this selection.

It would be well if every Christian child would learn by heart this exquisitely drawn outline of his daily life.

Respectfully yours,
Philada., Jan. 1850. W. H. O.

The Daily Life of the Christian Child.

Come hither, little Christian,
And hearken unto me!
I'll teach thee what the daily life
Of a Christian child should be.

When a Christian child awaketh,
He should think of God in Heaven:
And softly say, "I thank Thee, Lord,
For the sleep which Thou hast given."

He must say when he ariseth,
"From evil and from harm
Defend Thy little child, O Lord;
With Thine everlasting arm."

The water that he useth
Must remind him of the day
When baptismal waters cleansed him,
And washed his sins away.

And, in low tone and earnest,
He must say, "This day renew
O loving Lord, the saving grace
Of my baptismal dew."

Then, dressing very quietly,
The Christian child should say,
"With Thy spotless robe of righteousness,
Lord, clothe my soul, I pray."

He reverently kneeleth
To pray beside his bed—
With closed eyes and humble voice,
His holy prayers are said.

And, as he thus approacheth
The God of Heaven above,
He looketh down, and smileth on
This little child in love.

He goeth to his chamber,
To his work, or to his play,
But the prayers that he hath prayed,
He must keep in mind all day.

He hath asked to be obedient,
And so he must fulfil
His parents' bidding cheerfully,
With a glad mind and will.

In all his daily duties
He diligent must be;
And say, "Whate'er I do, O Lord,
I do it unto Thee."

When the little Christian playeth,
He must use no angry word;
For his little fellow-Christians
Are members of the Lord.

If a playmate take his playthings,
He must not rudely try
To snatch them back, but mildly ask,
Or meekly pass them by.

He hath asked to be made holy,
So he must strive all day
To yield his will to others' will,
His way to others' way.

No greedy thoughts dishonor
The Christian child at meals;
He eateth what God giveth him,
And ever thankful feels.

Whene'er the Cross he seeth,
On chancel, church, or tower:
In human form, in beast, or bird,
In insect, tree, or flower,

To his crucified Redeemer
He must turn his thoughts, and say,
"May the Cross upon my forehead shine
With living light alway!"

When no human eye can see him,
He knoweth God is nigh,
And that darkness cannot cover him,
From His all-seeing eye.

When in a fault he falleth,
He must not hide the stain,—
Repentance and Confession
Must yield their healing pain:

He must kneel then in his chamber,
Confess what he hath done,
And ask to be forgiven
For the sake of God's dear Son.

Again, when evening cometh,
The Christian child will pray,
And praise the Lord for blessings given
To him throughout the day.

Then, his soul to God committing,
He quietly may sleep;
God, and His holy angel hosts
Will watch around him keep.

God bless thee, little Christian!
Be holy, humble, mild,
Obedient, truthful, diligent,
A truly Christian child.

God bless thee, little Christian!
And bid thou God bless me!
I've taught thee what the daily life
Of a Christian child should be.

Selected Matter.

From the Illustrated London News.

New Greek Church, London Wall.

This Church, of which we give exterior and interior views, was opened on Sunday last, which day (O. S., and according to the Greek Kalendar) was Christmas day. The opening of the Church was an event of great interest, inasmuch as it is the first ecclesiastical structure erected by the Greek residents in London, and the ceremonial was important, as the service included the consecration of the building. In its exterior the Greek Church is extremely plain, except on its north or entrance front, which is divided into two stories, by a bold and enriched moulding, the lower story having an arcade of two arches opening into a corridor, whence admittance is obtained, and the upper story a similar structure, containing three windows deeply recessed. Groups of windows are on the southern and western walls, besides several single light windows. The capitals of the columns and the enrichments are in good style and exceedingly well done. Above the triple windows is a sunken panel, containing a beautiful inscription in Greek, [which translated reads as follows:] "During the reign of the august Victoria, who governs the great people of Britain and also other nations scattered over the earth, the Greeks sojourning here erected this Church to the divine Saviour, in veneration of the rites of their fathers."

A bold cornice, supported by consoles, runs round the upper part of the Church, and there are pediments at the respective fronts of the building, that to the north being crowned with a cross. In plan, the Church is a cross of equal parts. The portions of building shown in our illustrations as projecting in the angles of the cross, to the level of the base of the windows, contain the entrance vestibule, staircases to the galleries, &c. The interior of the Church is peculiar, being very lofty, and, in its general form, differing widely from Churches as usually arranged. The cuniform character of the interior is not apparent at the lower portion of the Church, as the altar-screen shuts off the eastern part, and the space required for the corridor, in the entrance, blocks up the chief of the northern part of the cross.

The ceiling in the centre is domical in form, having a bold dental moulding at its springing, and a large flower in its centre, over those parts constituting the arms of the cross. The ceiling is arched, panelled, and otherwise enriched; the spandrils being ornamented with enriched panelling. On the northern and southern sides are galleries supported on arches, highly decorated, springing from pillars having extremely bold and effective capitals, the fronts of the galleries filled with elaborately worked flower ornaments; the latter enrichment being carried along the altar-screen is divided into a centre and two wings; the central portion projects, and is an arched doorway, between pilasters; whilst, on either hand, are pictures in sunken panels, and above the architecture, supported by the pilasters, are pilastesr and panels corresponding in number to those in the story below. The middle panel on this story contains the following appropriate inscription: [we omit the Greek,] "O Lord, the strength of those who trust in thee, uphold the Church, which thou hast redeemed by thy precious blood."

The centre is finished by a pediment, within which is a dove, surrounded by a glory. The wings have doors in them, surrounded by enriched mouldings, pictures being inserted in panels; in other respects, the architectural features of the wings correspond with the central portions. The dwarf door to the central opening is of picturesque character, and is surrounded by a cross, a curtain of gold embroidered-work filling up the space above the doors. The pictures in the altar-screen were painted in Russia, and represent the Annunciation, the virgin holding the infant Jesus, Jesus sitting on a throne, and St. John the Baptist. Withinside the screen is the altar, thus separated from the body of the Church, the place wherein it stands being termed the "holy place," symbolic of the Holy of Holies in the Jewish ritual. A magnificent chandelier, holding a great number of wax lights, is suspended from the ceiling; but in our view it is omitted, to show the whole of the altar-screen.

The congregation in the Greek Church being enjoined to stand, it may be imagined such a task is not an easy one; and therefore, the seats are so made as to enable the congregation to rest on them, yet to appear as if standing. This is accomplished by the seat being made to turn up as in the stalls in our cathedrals, there being knobs placed in the upper arms to serve as arm rests. The seats are very richly ornamented with brass-work in the back, and we have shown in our initial letter, the character of them.

The service on Sunday was, as before mentioned, peculiarly interesting, from the circumstance that the Church was consecrated, the priest inscribing a cross on each of the walls. The altar was consecrated, and covered with a gold-embroidered cloth, and a tall altar-crucifix placed in the centre, silver candlesticks on each side, and at the foot of the crucifix a beautiful receptacle called the ἀρτοφόριον, or bread vessel, containing some of the holy bread dipped in the wine, kept to be used in cases of extreme necessity, when the mass cannot be celebrated, as for instance, to be administered to persons dying.—The book of the Gospels, bound in silver, exquisitely chased, was also placed on the altar. After the consecration of the Church, the Gospel was read by the officiating priest, four boys standing before him, holding wax tapers, each in a surplice, having a blue cross worked in the back; and this scene we have illustrated in one of our engravings. The same youthful attendants preceded the priest when he brought the elements of the Holy Sacraments from the side altar, whereon they had been placed, and put them, with great ceremony, on the high altar. A most striking portion of the ceremony of the mass is when the curtain is drawn before the altar, whilst the priest reads the prayers for the consecration of the sacrament. These the priest reads silently and alone; and at their conclusion, he advances, draws the curtain on one side, and "bids peace to all the people," and blesses them. The sermon was preached by the priest in his usual dress, a black robe, and wearing his black hat. This is covered with the καλυπτρα, or veil, to indicate that the wearer is under the influence of the gospel, and that he cannot utter anything not in accordance with the Holy Scriptures. The dress of the priest during mass was magnificent in the extreme. The sacred vessels are extremely beautiful, the chalice especially being a perfect specimen of art.

The officiating priest is the Rev. Mr. Morfinos.

The erection of so elegant a church, reflects great credit on the liberality of the Greek residents in the metropolis, as the cost of the building has been, we believe, about £10,000, and the number of residents is not above 220 persons of all ages—the number of families is about thirty.

We should mention, the architect of the church is T. E. Oliver, Esq., of Portsmouth; and the builder Mr. Jay, of City Road Basin.

It is understood there shall be one service every Sunday, commencing at 11 o'clock.

Popularizing Education.

FROM THE ADDRESS OF DR. MC'VICKAR.

But to open a more dubious question. To the Presidency of our College, sir, your accession has been widely hailed on the peculiar score of being a public and a business man, opening thereby a new sphere of popular influence, and creating a new bond of sympathy between the College and the needs and wants of our great commercial metropolis. Wisely used, sir, as I doubt not such influence and sympathy will be, I, too, join in the congratulation; and yet, in all such sympathetic control *from without*, I cannot but read some shadow of danger. To "popularize education," Mr. President, to accommodate College studies to what are deemed the practical wants of a business community, is an experiment, as you well know, that has often been tried and as often signally failed, here and elsewhere, at home and abroad. Our own partial trial of it, a few years since, was perhaps too short to be held a conclusive one. That, however, of the London University as being *a thorough* trial, may be so regarded. Devised as it was, by some of the acutest and most practical minds of England—carried out as it was, by some of the most talented of its teachers, and supported as it was, by the wealth of the greatest commercial city on earth; what more could be demanded, and yet it failed, failed utterly, so far as its fundamental principle was concerned, viz: that of *popularizing* education—while all its actual success and strength has come from the very methods of education which itself was established to overthrow. And this result I state, Mr. President, not on vague report, but on the personal acknowledgments to myself, made by the very teachers and founders themselves. A deeper cause of ill-success for such plans must then be found, than want of skill or means, and do we not find it, I ask, in the very principle which it advocates—Education governed *from without*; this is its root error πρωτον ψευδος. I care not from what quarter that dictation come—from the will of rulers or from the voice of the multitude, it is usurpation whence-soever it come, in the eye equally of the scholar, the statesman and the Christian. Education, sir, is a mission from God to man—the teacher and not the taught, in the community—giving and not taking impress—moulding and not to be moulded by the mass on which it is sent to operate; and, therefore, looking not, as such scheme proposes, to what IS, but what OUGHT TO BE in the community. Such, sir, I hold to be the true nature of all sound education—essentially an aggressive power, making man what he *would not be*—an antagonistic power, fighting everywhere against man's natural propensities—in fine, (to use holy words,) "the salt of the earth"—and we teachers, of whatever grade, must hold it our mission to watch, lest that salt lose its saltness. But to return to the application. While I, therefore, unite in such congratulation, that a "public man" is placed at our head, I yet do it with the more confidence, as knowing that your own education, sir, was in schools of another mark—in the schools of our ancestral land—where solid learning and laborious study and careful training—intellectual, moral, religious training—is made to lie at the foundation of all other attaiments in education. I say "training," sir, in contradistinction to mere imparted knowledge—not learning merely, not science only, not dogmatic opinions at all—but that quiet, solid, unobtrusive "training," which constitutes, I may say, distinctly, Anglo-Saxon education, wherever that race is found. In my own survey of foreign schools, sir, some years since, deeper learning I found in the schools of Germany—deeper science in the schools of France, and more precocious and versatile talent in our own; but deeper elements of national safety, that best product of education, the union of the gentleman, the scholar and the Christian, I found nowhere more truly worked out than in the higher schools of England. Nor do I deem such praise of English schools an unfilial or unpatriotic eulogium, any more than I would, the praises of Shakspeare or of Milton: for Anglo-Saxon education, in all its sterling virtues, is *our* heritage as well as *theirs;* and to that same deep inbred strain resulting from it, do we of the New World, owe our national glory, as they of the old world do theirs. With them of England, it has not only made of a little island a world-wide empire, but it has based that empire on foundations too deep for the currents of popular caprice to overthrow. The whirlwind of revolution which has of late years desolated the fairer lands of Continental Europe, has passed harmless over the sterner soil of England.—The storm has uprooted all of shallower growth than the old-fashioned English oak. Learning could not save Germany—science could not save France; but the old Anglo-Saxon education—education interpenetrated by religion—could and did save England, and I pray to God may long save her. Let me not then, sir, in this be misinterpreted. What I here stand to praise and plead for, is *not English* schools or *English* universities, but the maintenance and advance in our land and wherever decayed the restoration, of what may well be termed the scholar's birthright, the common law of our race, our Anglo-Saxon inheritance—solid, classical, religious training—coming down as it does, from the time of Alfred, bearing as it does, the marks of good King Edward, and standing side by side in English history with the Magna Charta of John and the Bill of Rights of the Revolution. As no American Citizen fears to defend the principles of the latter, because written in England's annals, so let no American scholar, the former, because best exemplified in the old English universities now standing.

Advertisements.

VALUABLE AND IMPORTANT WORKS
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LIST OF ILLUSTRATIONS.

Street and Fountain in Cairo,
The "Ibis," our boat on the Nile,
An Arab Village on the Nile,
Grand Court in the temple at Medinet Habu, Thebes,
Jerusalem from the Mount of Olives,
Church of the Holy Sepulchre,
Plan of the Church of the Holy Sepulchre,
The town and hills of Bethlehem,
The English church and tower of Hippicus, Jerusalem,
The town and lake of Tiberias,
The Port of Tyre and Mount Lebanon,
A Section of the Great Pyramid.
Sculpture on the walls of the temple of Karnak,
Figure of Cleopatra,
Plan of Jerusalem, from Dr. Schultz,
Sketch Map of the Dead Sea, from that of Lt. Lynch,
Ichnography of the ancient Cathedral at Tyre.

II.

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III.

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Feb 16–3teow 155 Broadway.

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The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance.

J. B. KERFOOT,
Feb 9, 6t Rector, College of St. James, P. O.

REPORT FOR JANUARY OF THE NEW YORK LIFE INSURANCE COMPANY, Former ly the Nautilus. Office 68 Wall St.

This Institution during the month of January, 1850, has issued one hundred and six new Policies, viz.:

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This Company have just declared a Dividend of 40 per cent. for 8 1-2 months ending Jan. 1, 1850, for which certificates will be issued.

Accumulated Capital, Jan. 1, 1850—$211,829 50.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 1 to 2 P. M.

BLACKWOOD'S MAGAZINE AND THE BRITISH QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

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THE NORTH BRITISH REVIEW,
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In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

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The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N. B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

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W. H. ONDERDONK, Proprietor,
Jan 26–tf 161 Fulton street.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Rt. Rev. Bishop White, D. D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and will be secured by copy-right for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore.—Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers?

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New Haven, January 1, 1850.

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New York, August 4, 1849. tf

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August 18—tf

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 73
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

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February 4, 1850 tf.

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Dec. 1, 1849—tf

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